

# SRI RAJMALA

Vol.I to IV



DR. N. C. NATH



**Tribal Research and Cultural Institute**  
Govt. of Tripura, Agartala

ISBN : 978-93-86707-34-5  
Price : Rs. 200/-

**SRI  
RAJMALA**

VOL.-I to IV



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Translated by  
Dr. N. C. Nath



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Government of Tripura

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Published by :  
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Government of Tripura

First edition : March, 1999  
Reprint : November, 2013  
Reprin : February, 2020

Cover Design : Shaabdachitra, Agartala

Type Settings : Shaabdachitra, Agartala

Printed by : Kalika Press Pvt. Ltd., Kolkata

ISBN : 978-93-86707-48-2

Price : ₹ 200/-

## *Prefatory*

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At the outset a few words need be said about the Rajmala text and its composition.

Maharaja Dharma-Manikya (C. 1431-1462 A. D.) of Tripura was the pioneer in the Tripura dynasty to commit to writing by competent hands the oral tradition of the history of the Tripura state, which is situated in between Assam and Bengal \*. He entrusted the task to Durlabhendra Cantai, the High priest, and the Court-poets, Banesar Deva Sarman \*\* and Sukresvar Deva Sarman, who composed the first volume. Subsequently, some other kings continued to patronize the task, so that the book has run into several volumes of various dates (15<sup>th</sup>-19<sup>th</sup> century) and assumed an encyclopaedic proportion. The name of this famous work is Sri Rajmala, according to K. P. Sen, though "Sri" does not occur in any colophon. This book presents its subject in six parts and has been composed in Bengali verse. Unfortunately the last two parts are lost in recent years. The first four parts (Kanda or Khanda) contain a very useful and extensive commentary of Kaliprasanna Sen, and their poet-authors are :

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\* Erstwhile Bengal or Gauda, and modern Bangladesh.

\*\* Or 'Cakravarti' as recorded in an old document  
(Vide RM - I, ed. K. P. Sen)

All the six volumes are listed in the catalogue of the Govt. Museum Library, Agartala. So the two missing volumes must have been lost sometime after their entry into the catalogue.

Durlabhendra Cantai, Banesvar, Sukresvar (for Vol. I), Rana-Catur Narayan (Vol. II), Gangadhar Siddhanta-Vagisa (Vol. III) and Durgamani Uzir (Vol. IV).

I have the proud privilege and pleasure unbound to render into English the test portion of the first four parts of the Rajmala and tried to make the translation literal as far as possible. I am indebted to Principal (Retd.) Susanta Kumar Choudhuri for lending me the texts of this work, to Dr. Jagadis Gan Choudhuri for looking over the manuscript, and to the Directorate of Tribal Research Institute, Government of Tripura for very kindly publishing this first ever complete prose translation of the Rajmala, Vols. I-IV.

Agartala  
The 1<sup>st</sup> April, 1998

Dr. Narendra Chandra Nath

# Transliteration

## Vowels

অ = a  
আ = a  
ই = i  
ঈ = c  
উ = u  
ঊ = u

ঋ = r  
ঌ = r  
এ = e  
ঐ = ai  
ও = o  
ঔ = au

## Consonants

ক = k  
খ = kh  
গ = gh  
ঘ = g  
ঙ = n  
চ = c  
ছ = ch  
জ = j  
ঝ = jh  
ঞ = n  
ট = t  
ঠ = th  
ড = d  
ঢ = dh  
ণ = n  
ত = t  
থ = th  
দ = d

ধ = dh  
ন = n  
প = p  
ফ = ph  
ব = b  
ভ = bh  
ম = m  
য = y  
র = r  
ল = l  
ব = v (w)  
শ = s  
স = s  
ষ = s  
হ = h  
ং = m (m)  
ঃ = h





## *Forward*

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Sri Rajmala is a state Chronicles of Tripura and obviously an important book on the history of Tripura. This book had been written in 4 volumes and in Bengali verse. Being written in Bengali verse, it has got some limitations for the widespread users, researchers, scholars specially outside of the state. Therefore, it has always been a felt-need to get it in English translation of this kind of valuable book.

The present volume is the third re-print of English version of volume I-IV, edited and translated by Late Dr. N. C. Nath who past away at the time of proof reading of the first edition of the book. Tribal Research Institute is grateful to Late Dr. N. C. Nath for his commendable work.

I am sure, this book will meet the felt-need and expectation of various research scholars of history and to know the past history of the state.



(D. Debbarma)

*Director,*

Dated, Agartala

28th February, 2020

Tribal Research & Cultural Institute,  
Government of Tripura



# **SRI R A J M A L A VOL.-I**

**Om, obeisance to the goddess Sarasvati (Om namah  
Sarasvatyai)**

**The Rajamala (Vol.-I)**

(from Druhya to Ratna Manikya)

(from prehistoric age to mid-15<sup>th</sup> Century)

An Auspicious verse for welfare  
(Mangalacarana)

Vade Ramayane Caiva.

Purane Bharate tatha  
adav ante ca madhve ca  
Harih sarvatra givate.

**I**n the Veda, the Ramayana, the Puranas as also the Mahabharata the name Hari is sung at the beginning, at the end, in the middle and everywhere.

Obeisance to Thee, O God Narayana, the Lord without any blemish (niranjan), who is the Supreme cause of creation, existence and dissolution of the three gunas (attributes)<sup>1</sup>. He performs endless divine acts assuming ten. Different forms. The three

*namas Trimurtaya tubhyam*

*Prakrssteh Kevalatmana*

*gunatraya vibhagaya*

*pascad bhedam upeyuse.*

-obeisance to thee having three forms, who had only a solitary form, before the creation, but assumed different forms for differentiating the gunas.

Purusas or divine manifestations of Hari-the primor-dial one (Brahma), the last one (=Rudra) and the Intermediate one (Visnu)-are the principal forms of the Supreme Lord Hari. But the gods Brahma and others always meditate on the Lord Hari or Narayana, O Supreme Man or person (Narottama), all Vedas, agamas, puranas. Tantras, other sciences, all containers (adhara), all things contained, all virtues and vices, the science of yoga, all spell

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1 (e.f. Kalidas as euogy to Brahma as a form of Trinity in his Kumara Sambhaya canto II)

(mantras) all moving and stationary creations-all are equally due to you, all creations, existence and destruction, Lord Naravava is without a form (or a definite, fixed form). He is ever full of bliss or delight (nityananda), and is pervaded by Brahman. In the pores of his skin an infinite number of worlds (or eggs of Brahman, Brahmanda) and other receptacles can exist. All people call him the great intimate time person if tied (mahakal purusa). The vaisnavas give him the names Hari, Krisna (Krishna), Visnu, Narayani, Hrisikesa, Ananta (Infinite) and imperishable (Avyava). The saivas call him Siva. Sambhu, Hara and Mrtyunjay (Victor of death, deathless). Those who worship God in the form of Sakti (Energy, female form of the deity) call him (or her) Kalika and Durga. Even Brahma cannot ascertain the limit of his powers even by means of yoga and meditations.

Adoring the dual feet of Lord Hari by means of body, mind and words, I will compose in pavar meter the poetical work Rajmala.

*Tatraive Ganga Yamuna ca tatra*

*Godavari tatra Sarasvati ca*

*Sarvani tirthani vasanti tatra*

*Vatracyutodara katha-prasangah*

There alone are the sacred rivers Ganga, Yamuna, Godavari and Sarasvati, and there exist all the sacred places, where there are lofty discourses about the Immutable Lord Hari or Narayana.

Here ends the section on Katyavaniz at the very opening of the work.

### **Prologue (Prastavan)**

In the dynasty of Trilocana there was a king named Maha Monikya.

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2. It is not clear why this section is named after godden Katyayani. The word Katyayanidhyaya is also wrong. It should be Katyayadhyaya.

His son was known by the name Sri Dharma Manikya.

That king was highly religious minded and devoted to pious deeds. He ruled over his subjects according to the directions of Dharma-sastras.

Once upon a time the king was seated on his Royal seat of judgement (dharmasana) and he had the desire to hear about the glories of the kings of his dynasty.

At that time the High priest or Head-priest (Chantai) Durlabhendra was present there. He had perfect knowledge about the procedure of worship of the Fourteen deities, and also about the glories of the long line of kings descended from Tripura.

There were present also two vastly learned Brahmanas, Banasvara and Sukresvara by name. They were conversant with all Agamas (Saiva text) and Tantras (Sakta texts) and also many other texts like Rajamalika, Yogini-malika<sup>3</sup>, Varanya-Kaya nirnaya and Laksana-malika. In the Bhasmacala mountain a dialogue was held between Lord Siva and Gauri. In that dialogue this new volume (Of the R. M. I) was repeated with great zeal at the beginning of the year. In these four Tantra treatises the history of (Tripura) kings is narrated. King Dharma-Manikya then asked them three about this (i.e. the history of Tripur Kings). The three said 'O King, (or your Majesty) Please listen. The history of your dynasty is really valuable, but we cannot narrate it in our spoken dialect<sup>4</sup>, because that will be a sinful act. The Head-priest (Chantai) then narrated the history in the Tripur (or Tripuri) dialect.<sup>5</sup>

The High priest went on narrating and the King kept listening to how the Tripur dynasty originated.

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3. Probably a work on Yognis, a women practising Yoga.

4. Spoken dialect probably Bengali dialect.

5. But where is the original Tripuri R M which was narrated by the chantai? It is probably lost.

### **The history begings (grantharambha)**

The great king Yayati of the Lunar dynasty, who had conquered the seven islands or lands (sapta-dvipa) in one round by hid chariot, had five sons all of whom were endowed with various notable accomplishments. They were named Yadu, Turvasu, Druhyu, Anu and Puru. Yadu was the eldest of them.

Two sons were by Devayani, daughter of Sukracarya and the remaining three were born of Sarmistha, who was a princes.

As luck would have it, Sukra cursed the king (Yavait). The king entreated all his sons one by one to take on their person the old age of their father (imposed by the cure of Sukra).

All the four elder sons refused the proposal. The great king yayati felt greatly offened at heart.

But Puru obeyed his father thinking that the father's request is of supreme importance. As a result Puru came to be the king of Hastinapura.

Yadu was sent away to Mathura to rule over that small Kingdom, Turvasu was made a king of the Yavana Kingdom. Druhyu, the son of Sarmistha, the daughter of Vrsaparvan, became king of the Kirata Land. Anu another son of Sarmistha was made king of and eastern country. In this way all sons were removed to far-off stations out of indignation (by Yayati).

Druhyu constructed a city in the Trikvega region. His capital was situated on the bank of the river Kapila.

The boundaries of his kingdom were : The river Tairang on the north, Acaranga on the south, Mekhali on the east and Koch and Vanga or Bengal on the west.

### **1. The Book on King Daitya (Daitya Khanda)**

King Daitya, a descendant of Druhya, was living in the Kirata city for many thousand years as if he was immortal years. After



long years a son was born to him. The king named his son Tripura, because he was born in the Trivega country.

Tripura, from his very birth, never met any Brahman, or pious man (Sadhu) or witnessed or practiced any religious act. As a result he became the author of cruel deeds. He never made a gift to anyone. He did not study the Vedas, Agamas and puranas. He had no education at all. He did not receive any initiation (diksa) from a preceptor (guru). He did not care to know anything about God or guru. Neither did he learn any good conduct. He had the nature and behavior of a Kirata. He never kept company with good men. On seeing this character of the son Maharaja Daitya recalled his own deeds, and thought to himself. 'My father gave me subjects (praja) in this wild region. This is cent percent a land of the Kiratas. It is on the south east corner (of India). My father gave me this kingdom in particular. There is no better land in the whole world than Aryavarta. It is a rare land among the three worlds and is famous all over the world. Even the gods wish to be born there. They leave their heavenly abode and have the company of pious men and attain dharma there. In this land there are holy places like. Ayodhya, Mathura, Gaya<sup>6</sup>, Kasi, Avantika, Utkal, Naimisaranya, Maya and other places Dvaraka, Ganga, the chief of all sacred places (tirthas). Haridvara, which is one the chief tirthas, Kuruksetra, the abode of dharma (dharma-ksetra), Prayaga, the confluence of rivers (Ganga-Yamuna) and other holy places, the famous Manikarnika, which is another important tirtha, and many other sacred places. One who utters the names of these tirthas or hear these names on waking at daybreak, attains to the highest station after death. He having a holy body has no fear of Yama or the God of death. All these are

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6. Maya, Kasi=probably wrongly written for Gaya, Kasi, Maya is mentioned later on.

potent causes for the attainment of the feet of Lord Hari. All should hear it with deep devotion.

But I see this is (Tripura) all a land of the Kiratas, infested with ferocious wild beasts like lion etc.

Talks on Narayana or Visnu, recitation of the Puranas, and the whole lot of tirthas (sacred places) are there (in the Aryavarta).

With me here there is no all-time teacher of the coutcutss of the Vedas and other subsidiary studies (vedanga). So my son has become an illiterate fool; who will teach him gladly?

Owing to all these sorrows the king was mentally disturbed. He tried his best to impart him some education, but the son would not have any schooling.

After enjoying the pleasures of a kingdom for long years, and wishing to practice yoga, he handed over the charge of the kingdom to the son.

Then the king retired to forest where he practiced voga. After a time he died. His son Tripura then became the ruler of the kingdom.

## **Description of the Tripura**

### ***Dynasty***

King Dharma Manikya then asked. 'Why was there the name Tripura in a Ksatriya (warrior) family? The High Priest (Chantai) replied – 'O Great King (Maharaja), I will tell you how you come to be named Tripura in a Kesatriya family. In the Puranas, the sages call a Site a Maha-pitha (a highly sacred place), where a dismembered limb of sati, daughter of Daksa, happened to fall. The Pithamala Tantra which is authored by Siva himself has declared that a place in any country which contains a limb of Sati is a pitha-sthana (a seat or abode of Devi) of that country. In every pithasthana there is a form of the Devi (Goddess Kali) and a form

of Bhairava as well. A pitha-sthana is always characterized by two such names (of Devi and Bhairava).

A verse of the Pithamala tantra to this effect is –

*Tripura yam daksa-pada*

*Devi Tripura-Sundari*

*Bhairavas Tripuresas ca*

*Sarva bhista-pradayakah.*

(Translation) in Tripura the right leg (of Sati fell, and so) the Goddess is called Tripura-Sundari. The Bhairava there is called Tripuresa (Lord of Tripura), who is the bestower of all things desired.

The right leg of Sati fell in Tripura and hence the Goddess is there called Tripura-Sundari. Siva is called Tripuresa in Triupra State.

By virtue of a boon<sup>7</sup> of Tripuresa a son named Trilocana was born in the womb of Triupra's wife (after Tripura death). This is why the ksatriya race here is called Tripura as well. O king, listen with interest. The existence of a Tripura dynasty is proved in the Mahabharata, the fifth Veda. In the Mahabharata it is stated in the Sabha-parva that Sahadeva went to southern countries in course of his conquests (digvijaya).

The verse goes thus-

*Tripuram Sva-vase kriva*

*Rajanam amitaujasam*

*Ni-jagraha maha-bahus*

*Tarasa pauravesvarah*

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7. Or by the seed of that Deity (=se aurase). There are two reading here-tan vare and seaurase. Siva belonged to Tripura. So his son Trilocana was called Tripura Ksatriya. Siva Seems to have been a leading man of Tripura.

(Translation) The Lord of the Puru dynasty with mighty arms (maha-bahu) after bringing to his control by force the king Tripura of immeasurable power, made him subordinate to him.

The king of great power subdued Tripura and made him subordinate to the Lord of the Puru dynasty.

Tripura is referred to (or there is evidence of Tripura) in the Bhismaparvan, among other states, in the account of Bhishma's fight and construction of a battle-array (vyaha) on the eight-day of the war-

*Pragiyotisad Anu nrpah*

*Kosalo'tha Brhad-balah*

*Mekhalais Traipurai scaiva*

*Varvaraisca Samanvitah*

(Translation) from Pragjyotisapura came king Anu, from Kosala Brhadvala. Around them were the Mekhalas. Traipuras (warriors of Tripura) and the barbarian tribes. (Or they were combined with Mekhalas Tripura and barbarians). This is the account of the Tripura dynasty as noted in the Vedas and the Tantras.

## **2. The Book on Tripura (*Tripura Khanda*)**

After Daitya's death. The king named Tripura, who was of the nature of a Kirata, cast to the winds all thoughts of Dharma (right conduct). He oppressed his people for long years. He was always inclined to the path of war. He killed elephants and horses (for nothing). No other king was a match for him in battle, and so he conquered all by his power. He subdued all kings of the hill states. He had not the least piety in him. He was over head and ears in evil deeds. He killed countless lives only for a little fault. He did not know any other word than "Kill" (mar and "cut" (kat). He was full of anger, self-conceit and arrogance. He considered

himself to be a God. He forbade others to perform sacrifices and make gifts. He was always involved in bad deeds. He had no stability of mind. The reckless deeds done by him were, all unprecedented. He carried off others women and other's properties by force. If anyone protested, he would put him to death at once.

Long years passed in this way. At the end of the Dvapara yoga Lord Siva paid a visit to him. But he did not recognise Him to be a superior authority. He did not recognise God, because he was due to die shortly. Noting this Lord Pasupati grew resentful. There was no escape from his wrath, though he<sup>8</sup> was all good. He has an adamant heart. And he destroys the world. He destroys whatever is created. By striking with his thunderbolt like dart on the hardened breast of the criminals, he kills all evil-doers and allows the pious to live on (or survive).

Siva struck Tripura on the breast with his trident. The king looked at the face of Siva and breathed his last.

Tripura fell by the hand of Siva and so he went to heaven. His subjects then took to begging as their livelihood. Many of them left for the Hedamba country, where they lived for a time with great difficulty. They had on bark for want of cloths. One day they went out on begging alms, but the Hedamba people would give nothing to them. On the contrary they used abusive language to the great agony of the Tripura people. Being illtreated and put to shame in this way they returned and said to one another, What is the use of our life? Fie on our life, fie on our begging profession. Let us follow the path of the Tripura king (i.e. Let us die)? They gave up begging and held discussions.

When a fruit-laden tree is blown down by a strong blast of wind, and fruits and shade are gone, the nestling birds go away

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8. Siva

from that tree. Similarly the Tripura people including soldiers rendered helpless proceeded slowly to another place. After much sufferings they resolved, 'we shall make a king for Tripura very soon. We shall attain success in our efforts by our worship of Siva.'

After much deliberations this resolution was confirmed. They started in a body towards a mountain. There they started the worship of Siva in the manner of the kiratas. They sacrificed many goats and other animals. The ceremony lasted for seven days and seven nights. There was a musical performance to the accompaniment of musical instruments in the manner of the kiratas.

### **Siva grants a boon**

On seeing that the Tripura people were suffering grievously, the three-eyed, five-faced, easily pacified Lord Siva, the one God of the world, who is the abode of all good things, came to the place of worship in a benevolent mood. He was astride on a bull, his body besmeared with ashes, having tawny matted hair as well as waves of Ganga on the head. Hara (Siva) had on a tiger's skin. He wore a snake-necklace in the neck. A crescent shone on his fore-head. He carried in his hands a horn clarion (Singa) and a small trumpet which produced low tunes. He was attended by Nandi and Bhrngi who were in hilarious mood and well-equipped.

The Lord of the Universe made his appearance in the place of worship. On seeing this the helpless Tripura people fell prostrate before his feet. Then all stood before him with folded palms and made a petition in a plaintive voice thus : O Lord, we have committed much guilt. Be kind enough to save us, your humble servants. Our sinful bodies can not endure suffering any more. We have so far saved our lives by begging from door to door.

King Tripura committed sins, and we suffer the consequence. O Gracious Lord, please save us if you feel for us. This Kingdom is devoid of a king. Who will protect the subjects? O Siva, save us all who are now quite aimless. Where a big tree is felled, fruits and shade are lost, and the residents beneath the tree fall into great misery. Where a lake is dried up, the fishes perish. A woman who has lost her husband is quite helpless. A weak deer is caught by the chasing dog. Weak people are afraid of a battle. When parents die, many occasions of confusion arise. It is very difficult to live in a kingdom without a king. King Tripura is dead, and all of us are suffering intensely. We have to go to this country and that, and live on alms. Putting on bark we once went out to Hedamba country to beg alms, but the Hedamba people refused to give us alms. On the contrary they abused us. We have tasted the fruit of all our black deeds. O Lord, please forgive us of our guilts. For we have been almost paralysed. O Lord of the three worlds, be gracious hearted and grant us a king, so that we may get rid of the miseries.

The easily convinced (Asutosa) Lord Bholanatha, the savior of the fallen humanity then said with a gracious heart, to the Minister-‘You resorted to the evil path and suffered a lot of miseries. You begged for alms in all countries within your reach. There is suffering in the path of the impious, and well-being in that of the pious. Piety saves the pious, and nothing untoward happens. I will grant you a great king. He will be my son and will govern the subjects. He will have the same appearance and nature as I. He will be known as belonging to the lunar dynasty (Candra-Bangsa), and he will rule over your lands. Tripura has a queen named Hiravati. Let her worship Madana (the God of love) with a desire to get a son. Let her begin the puja (worship), observing brahmacharya rite, on the twelfth day of the bright fortnight in the

month of chaitra (March-April). The puja should be performed for a year on every twelfth day of the bright fortnight with due bodily cleanliness and a single vegetable meal (ekahar) on the puja day. A vow in honour of the son of Vaya (Vaya-putra-vrata) also should be performed on the second (i.e. next) day with the same desire in mind. By my order a son will be born with special qualities. He will have three eyes and will become the Lord of men. He being my son, you should consider him to be equal to me. In his own country he will be called king Subadai, but the Veda following pious people will call him Trilocana. Owing to his birth in the womb of Tripura's wife, all people will call him king of Tripura. Before his advent you will make two banners (dhvaja). Candradhvaja or moon-banner indicating lunar dynasty, and trisula-dhvaja or trident-banner (indicating immediate Saiva descent). He will be the best king at the beginning of the Kali era (Kali-yuga). All his subjects will serve him heartily. He will follow the path of piety (dharma) and will protect the pious. He will govern the kingdom according to good principles with the help of his ministry and allies. Prosperity accrues from piety, but death and destruction result from impiety. Even if a man thrives by his impiety, he is sure to go to wreck and ruin before long. He who keeps to the path of dharma (piety, rightness) rises slowly through trials and tribulations. Kali (or the iron age) cannot totally destroy the growth of dharma. One should perform daily baths, render service to the preceptor (garu-seva), worship one's favourite deity, make gifts according to means, and practice non-violence to all creatures. A man should not break away from the family tradition and the path of dharma. Such a man is a great saint (sadhu) and he becomes immortal even after death.



## **The procedure for the worship of the Fourteen Deities**

### ***(Caturdasa-deva-puja-vidhi)***

All should perform the worship of the fourteen deities, when, in the month of Asadha (June-July), the eighth day of the bright fortnight comes.

Again the Minister asked with joined hands-‘By what procedure shall we worship God?’ Siva, the great God (Mahadeva) then divulged the procedure, and all the Ministers listened. All listened to what He said, with joined palms (as a mark of great respect).

Said Siva-Hara, Uma, Hari (Laksmi), Vani (Sarasvati), Kumara (Kartika), Ganesa, Brahma, Prthvi (Prthivi or the Earth), Ganga, Abdhi (the ocean), Agni (Fire), Kamesa (god of love, Cupid) and lastly Himalaya-these are the fourteen deities.

You will perform sun-worship at the beginning, and moonworship at the end. With King Trilocana amongst you, all of you will perform the puja (of 14 deities) with diverse offerings and animal sacrifices. The chantai (or the head priest). Deodai (assistant priest) and all other ministrants and worshippers shall observe restricted life (samyama) on the preceding day right from the morning.

The procedure of the puja is well known to the Deodai priests who are living in solitude in an island in the ocean. Approach them along with your king and bring them over here. When you will perform the puja. I will appear personally. Whatever boon the king desires, he will get (from me) at once. Your good king will rule over many kingdoms.

So saying Siva presented them with the fourteen faces of the fourteen deities in his our presence, all ready-made for their use. Then Siva added-‘When the king will have money untold, he

will arrange to make gold, silver and copper images of the fourteen deities, without loss of time.

So saying Mahadeva left for his own abode. The ministers and other officials present accepted Siva's statement as a vedic injunction.

Now queen Hiravati started the vow by the orders of Siva, and it continued for a year, Lord Pasupati (Siva) then appeared before her, knowing that she was in her monthly courses. Hiravati conceived by the seed of Siva, and it was a male child in her womb. Siva ordered that Trilocana would be born from that conception.

### **Birth of Trilocana :**

At the end of ten months Trilocana was born. There was a great festivity in the Kirata land. It was the second 'Prahara'<sup>9</sup> (or quarter) of the day time, and the "Abhijit" muhurta" (the victorious moment), when Trilocana was brought forth from his mother's womb to this world. Seven days passed in traditional family rites. Then Ministers, officials, men at arms, and others came to see him. Everybody presented a gift according to capacity. Both men and women visitors were there. They all made obeisance to Trilocana by falling prostrate before him. The army men, Ministers and all others were glad at heart to see the three eyes in a human body. They saw that his body was resplendent like that of a god. They saw that his body was resplendent like that of a god. They thought : "certainly we shall be saved (by this one). By his grace we shall live happily. He will remove the grievances of all men and women by his good offices." Such were the talks of men and women in their own circles. The period of impurity (asauca) being over at the end of a month, the Minister, knowing this, installed Trilocana on the throne, when a nine-handled or new handled (Navadanda) royal umbrella was held over his head.

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9. A 'prahara' is equal to three hours.

Gold coins were struck on this occasion. Acting upon Siva's instructions, the Minister got two dhavajas (flag staffed with special marks) made. One of them was marked with a crescent to indicate his birth in the lunar dynasty. The other, marked with a three-pronged spear-head, pertained to Siva, because Trilocana was born by virtue of Siva's favour. This is why the Tripura King has two dhvajas.

Now, presentations of horses and elephants were pouring in day by day. The Kiratas paid their annual revenue alongwith presentations. They brought gold, silver, copper, clothes, yaks and goats of the kuki hills with abnormal horns and beautiful white fleece (fur) and beard. They brought also valuable "aguru" wood (agallochum) and gong bells made of brass, iron and bell-metal (kamsya).

The kiratas were nude and boisterous people. They were in the habit of eating almost all kinds of flesh—elephant, horse, mouse, cat, tiger dog, snake etc. They saw king Trilocana, paid their devotion (or allegiance) to him, and declared their support to him.

As the moon waxes bright by day, so did the young prince grow and become fit for the king's office. He was of an excellent nature and an ideal character. He was always of a peaceful bent. All people were glad to see his valour. He was always devoted to Siva, Durga and Hari. He was kind hearted and interested in meritorious deeds.

The line of king Tripura had been cut short by his sinful acts. His subjects propitiated Siva and thereby Tripura dynasty was saved from extinction. This being the case, when a king tries to do harm to his subjects, Lord Siva will then bring ruin for that king.

(Here ends the narrative on Trilocana's birth)  
(iti Trilocana-janma-Kathanam samaptam)

### **3. The book on Trilocana (*Trilocana Khanda*)**

#### **His marriage Affairs**

The heroic Trilocana grew in years. The kingdom became peaceful and orderly as before. The king gradually completed his twelfth year of age. A number of petty rulers of neighbouring areas met him and admitted their subordination to him.

The Maharaja (Trilocana) had an excellent character and a fine nature. He was pious, exceedingly polite and godly. He was free from capricious activities, jealousy and hatred. He behaved with each in a befitting manner. He controlled egotism and anger very well. Who in a human body was equal to him (i.e. none)? He was fiery in battles and like this Earth in tolerance. He was as if a young cupid in beauty, the great sun in power, Brhaspati in talks and Sukra in knowledge. He was well-versed in playing on musical instruments and had a sound knowledge of beating time (tala). His fame reached far and wide, and Brahmans from various regions came to see him. From them he gathered the seeds or fundamentals (of the science of music and other sciences) and mastered them. He learnt the behaviour of the Vaisnavas and the practices of the pious people. He became an adept in adapting his conduct to the exigencies of time.

Thus the king acquired many qualifications. Now, the king of the Hedamba country got report of all this. Of little power and ageing the Hedamba King thought, 'What means have I got to give away my daughter in marriage? The Mleeches, the Koch race, and such other peoples have occupied large tracts of my territory. In my old age I am to face all sorts of disturbances. I want to get my daughter married as early as possible. Then he said, 'Go, men, without delay, and inform Trilocana, a would-be bride-groom about this.

Then a messenger of high birth honouring the king's order on his head undertook the journey in great delight. He thought, it will be a very good thing, if the princess is given in marriage to king Trilocana. Both kings together will be in a position to conquer many kingdoms. The Hedamba king was greatly interested in the matter, for he had the report that Trilocana was a Braspati in physical loveliness and intellectual accomplishments. He said to the messenger, 'Start immediately, my man' and that he did.

After some days he reached the city where king Trilocana lived. He paid his respects to the king, and said as he was ordered to do by his royal master, 'O King, you (Majesty) please find out an auspicious moment, and start for the Hedamba country. The Hedamba king has sent me hither. You please go there and marry the Hedamba princess.

On hearing this good news the ministers and all others delighted and they said to one another, 'I see the Tripura dynasty will now thrive. If I accompany the King, I shall have the chance to see the Hedamba king.'

On an auspicious day Trilocana set out for the Hedamba country. He was accompanied by a number of long-eared (Karnalamba)<sup>10</sup> kings elephants, horses, ministers, officials, armed forces and countless Kirata people.

After some days they reached the capital of Hedamba kingdom. Both kings met on one fine morning. As a thirsty sky lark (chataka) welcomes the rainwater, so did Hedamba rejoice at the sight of Trilocana. The candra-dhvaja (moon banner) and the trishula-dhvaja (trident-banner) were carried in the fore front (of Trilocanas party) as Tripura's national emblems. Also there

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10. \*Karna lomba – such kings cannot be identified now. According to K. P. Sen they were Kirata chiefs (RM-I, P.22 footnotes). But there is another possibility perhaps some Yogi Maharajas with big ear-rings accompanied the king, for Trilocana was a Servite.

were the white umbrella with a brand-new handle, the big white fan (arangi) and a big white flag (gal). Countless people accompanied Ministers and other high officials were there in a jovial mood. As the moon shines brightly in the midst of the stars, so did Trilocana, the bride-groom brightened the Hedamba country. The Hedamba king saw him from a distance, and then coming forward along with his ministers and officials accorded him a grand reception. Seeing that the hedamba king was elderly, senior in age and worthy of respect. Trilocana bowed to him. Noting this politeness and good breeding on the part of Trilocana, the aged king at once embraced him with a feeling of deep love for a son. He thought, today my city of Hedamba is really enriched (dhanya), for Trilocana, the son of Siva, has visited the city. The honour shown to him beggars description. I refrain from details lest my narrative should be too lengthy. The king showed great politeness in every way possible. He allotted very grand residential quarters for him to stay together with his armed forces.

The next morning, in an auspicious moment, the king gave his daughter in marriage to Trilocana. The marriage celebration lasted for seven days and nine nights. Feasts with wine, meat and various delicious articles of food were there in every street and every nook and corner. Musical performances, dancing shows, and playing on various musical instruments continued in diverse ways. Day and night were not distinguished by people after taking meat and drink. The songs sung in dances and elsewhere were made intelligible to all by rendering them into correct speech (su-bhasa). Gong bells, trumpets called 'dugri' stringed instruments called 'Sarangi' and flutes of both countries were played upon in proper manner. Moreover, such peculiar musical instruments as 'resem', a stringed instrument of the Kiratas, goat's entrails (an instrument

with strings of such entrails), and so on and so forth were sounded. The guests were fed with huge quantities of meat, that of buffaloes, goats and yaks. The Hedamba king sat on an elevated platform and saw the rejoicings. He presented cloths and ornaments to the guests. The Lord of the Hedamba country entertained the troops of Trilocana to their full satisfaction. After ten days king Trilocana begged leave of Hedamba, who presented him with a vast dowry consisting of drapery, jewellery, a good number of horses and elephants, and a team of serving men and women. The Hedamba king also accompanied them to some distance and saw them off. Trilocana left for his own city.

After long absence Trilocana reached his kingdom and entered the city with his bride joyfully. He lived a conjugal life with the daughter of Hedamba for long years amidst other royal enjoyments.

The king used to rise early, and after attending the calls of nature (pratah-Krtya) took his bath in a special bathing water mixed with five astringent substances (panca-kasa). Then he took in hand a wet napkin, rubbed his head with it and after this threw it away at some distance. He rubbed his hands and chest with another piece of cloth. With still another cloth he rubbed the navel, legs etc. Then putting on a pair of white clothes he performed puja (worship) and took his breakfast. He took no interest in deities other than Visnu, Siva and Durga.

The heroic king Trilocana passed his days in this way, Sober and, serene that he was, he experienced much happiness in life.

When some years passed, the daughter of Hedamba, who was much beloved of her husband (pati-sohagini) had her first conception. On the completion of ten months she gave birth to a handsome son. The Hedamba king was informed of the birth of a grandson by his daughter. Since he had no son, he took charge of

the boy and brought him up in his own family. That son was left in the Hedamba country. Gradually eleven more sons were born. Trilocana got twelve sons in all. None of them were inferior to any other, but all were equal to one another.

### **The Twelve Tripura families (*baraghar Tripur*)**

Twelve sons were born in the house of Trilocana. They came to be known as the twelve Tripura families (*baraghar Tripura*). They belong to the royal House of Tripura and are entitled to the royal umbrella in the Tripura state. If it so happens at any time that no son is born to a king, then any relation or kith and king of these Twelve families can be made king. The children born in the twelve families are called Tripura people of royal descent. (*Raj vamsa Tripura*).

Usually they bear some special bodily marks. One of the marks is the fair, whitish fair, complexion. Their stature is neither very tall, nor very short. They have a befitting sense of pride and bravado. As to other physical features, their nose is neither long nor short; ears are of proper size, the face is like that of an elephant, a bull or a lion; the chest is wide; the belly is never fat; thighs as far as knee are like a plantain tree, with beautiful shanks below; arms rendered fleshy and muscular by their practices of wrestling and as hard as the sala tree; their figures look spirited, tidy and tranquil. One can take it for granted that such a figure is no other than a Tripura prince. One who is firmly devoted to Hari, Hara and Durga certainly belongs to the Tripura family, king Dharmananikya again asked – ‘How did the eleven princes lead their lives, the eldest one being allowed to put up with the Hedamba family? Please tell me in details all those things,’ said the king, ‘I want to hear everything.’



Durlabhendra (the Chantai or High Priest) said, 'Listen' O Maharaja, I will tell you. All the eleven brothers quarreled with one another while discharging administrative duties assigned to them. The eldest son was living in the land of the Hedamba king. In course of time the old king died, and on the eve of his death he nominated as his successor to the throne his grandson whom he had so long brought up by keeping him in the Hedamba country. The funeral rites including panda-dana (offering of lumps of powdered rice or flour) and sraddha (ceremony, with belief in life after death, for the welfare of the departed soul) were performed according to rules, by the grandson who was the eldest son of Trilocana, and became to be the ruler of Hedamba country. Thus he became a king in the royal House and the other eleven sons (of Trilocana) lived with their father.

**The worship of the fourteen deities**  
*(Caturdasa-deva-Puja)*

Now king Trilocana, by the orders of Siva, sent away a messenger for the purpose of bringing Deodai priests over to Tripura. The Deodai pujaris (ministrants) were living in an island of the ocean. (On reaching that island the messenger said)-Siva has ordered that the worship of the fourteen deities be performed. The Puja can be performed only if you agree to come to Tripura. With this mission the king has sent me hither. On hearing this all the Deodais got frightened. They said, 'The wicked king Tripura is still living. He is furious like fire. He does not care for dharma (righteousness), devata (deities), brahmana, guru (preceptor) or anything of the sort. He does things befitting Mleccha (non-Hindu). If he says 'cut' a man is at once cut down. How can we go to him?' The messenger then bowed low and said, 'This anti-religious Tripura has been killed by Siva. From the womb of his

queen was born king Trilocana, by virtue of boon of a Siva. He now rules over the people (of Tripura) according to dharma (traditional laws). The messenger then narrated the story of Trilocana's birth and the Deodais were astonished to hear it. They firmly declared before the messenger.' If the king comes in person, certainly we shall go.'

Hearing this the messenger returned to Tripura. On being told what has happened the king started at once with a minister as his companion. After long days the king reached that island. The Cantais and Deodais all came forward to receive the king. All the Deodais and the galims<sup>11</sup> who were saintly priests, came out and saw the king Triklocan. All became pleased to find him a veritable Dharma. They made up their minds to go with the king. They made the king promise many things in their favour. Whatever desire they had in mind, they made the king grant by swearing in the name God. They said, He who of your family will do such harm to Deodais as wounding with a cutting weapon. Killing etc. shall incur ruin of his family. The king agreed to all such proposals put by them according to their choice. (They further informed him that) a Deodai loses his caste, if anybody strikes him with the hand. If a Deodai is found guilty, he may be beaten with a bamboo stick, park etc. are prohibited food to them. They do not Portake of food cooked by women.<sup>12</sup> They are used to daily bath. Wet clothes are dried by them high above the ground, and cloths thus dried and cleansed they love to wear. They take food cooked by their own hand. They are greatly devoted to divine worship.

On an auspicious day the Deodais joyfully arrived in the capital (of Tripura) along with the king. The king made over the charge

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11. galim-an assistant of a priest.

12. This indicates that they were bachelors.

of the fourteen deities (Caturdasa devata) to them. Since that day onward the Deodais have been performing their puja regularly. All of them know the system of worship of the fourteen, deities. But they did not commit it to writing in a manual form, apprehending that others might hear and learn it all.

Now on the eighth day of the bright fortnight in the next Asadh (June-July) various things necessary for the puja were collected. As many as a hundred thousand animal sacrifices were made with buffaloes, yaks and goats supplied by the Kiratas. Fish, tortoise and swine they brought by big loads without number, sacrifices of sheep, ducks etc. and offering of cakes knew no bounds. Men of other tribes, Naga, Kuki etc. duly performed the bali-dana (cutting off the victim) in the puja. The king, the deodai and all others (associated with the puja) should have physical and mental purity. This is a rule. Animal sacrifice is also a necessity.

On that occasion eleven deities. Siva, Durga and others appeared, but Hrisikesa (Visnu) did not. As a result the deities present did not partake of the offering made to them. Then by the orders of Siva the head priest (Chantai) and the king felt, in hot leaste, for the shores of the Ksirada ocean where Visnu, the Lord of Goloka (heaven) resided. Hari (Visnu) was reclining on a bed constituted by the serpent Ananta. The pillars made of various Jewels (in the abode of Visnu there) were shining brightly. Studded gold and gems glistened. A thousand pillars. Sarsvat was Laksmis (reflection thereof) were visible in the thousand performing vocal and instrumental music with the help of various musical instruments. The great devotees were giving out the shout 'Hum' (humkara). They Sang the Sama veda with proper measures and pitches, and the Lord (Visnu) explained the meanings thereof.

At that moment the king (Trilocana) sounded on instrument on hearing this the lord of the universe got delighted. The head priest stepped forward leaving the king at the gate, and began, as ordered by Siva to make the petition thus. 'O Lord, I the head priest (of Trilocana) have come here, and the king is waiting at the gate. O Lord, this for the purpose of our annual worship (of the 14 deities).' Hearing this the Lord of the three worlds smiled and asked, 'What deities are to be worshiped by the king? Then the Chantai (head priest) fell prostrate and said, Siva and other deities are waiting for you. The deities who have come are Siva, Durga, Kumara, Ganesa, Brahma Prthvi (Earth), Ganga, Abdhi (Ocean), Agni, Kamadeva and Himalaya. They are looking at the way with the hope that the Lord (Isvara) will come. If the gracious Lord kindly chooses to go there, may the goddess Laksmi also accompany. Upon this Visnu rose gladly and went to accept the Puja by the good luck of Trilocana. When Hari, the Lord of Laksmi, entered the shrine where the puja was held. Shiva and other deities addressed hymns to him. The gods and goddesses were then scated in the following order; Hara, Uma, Hari, Ma (Laksmi), Vani Kumara, Ganesa and Vidhi (Brahma). This order obtains even to this day. Next, on the altar sat the remaining six divinities, Prthivi (Kha) Abdhi, Ganaga, Agni, Kama and lastly Himadri. The king, attended by his ministers, officers and armed forces, bowed to the feet of all the gods and goddesses. Countless elephants and horse were placed here and these Umbrellas with new handles (navadanda), white flags (gaoe), and white cloth-made fans (arangi) also were there. Different regiments of the army were flying beautiful flags. Among the archers there were at least a thousand bearing shields made of gold (svarna dhali). The heroes mounted on elephants were hardened like iron. They carried weapons of black hue

and fire-like arrows. A complex band was in action. Different types of drums, trumpets and wind-instruments such as 'dhol' 'dagdi' 'bheor' 'karnal' 'singa' 'dundubhi' 'mohari' 'panca-sabdi' mrdanga (tabou) and Kara-tala (cymbal), were sounded. Kirata type gongs of bell-metal were making very deep sound.

The puja was performed for a long time and in diverse forms. Then Siva, Durga and Visnu passed and order. The themselves spoke to the Chantai (head-priest) and the Chantai communicated it to the king with great care. (The order was). All successive kings of Tripura belonging to this royal family shall come to the puja pandal (puja mandapa). The king shall cut off three victims (bali) with his own hands. Three deities shall be propitiated with separate blood. The other animal sacrifices shall be performed outside the pandal. The chantai shall do the water shedding (from temple door to the place of sacrifice) job and the Deodai shall cut off the animal. The gods declared that the puja should last seven days in the above manner. All the divinities were pleased and they granted a boon to the king (thus) : 'A Maharaja as thou art in this (small) circle (mandala), thou shall conquer all other kings by our boon. Thy progeny will last as long as the Sun and the Moon do. Whenever thou will, perform this puja. We will come without loss of time.'

So saying all the deities left for thick out stations, since then the annual puja (of the deities) has come into vogue and become mandatory.

### **Conquest of Trilocana**

The king passed some days in this way. Now, there were a good number of independent chieftains of various tribes in the neighbouring areas such as Kaipheng, Chakma, Khulang, Langai, Tanau, Taiyang, Rayng, Thanangchi, Pratap Singha etc. Also there was a king named Lika in the Rangamati region. He had a mind

to conquer all these. He conferred with his officers and ministers (about this) with their approval Trilocana made all necessary preparations for the invasion and then marched out with his regiments. By the orders of the king all his ranks had got fully equipped, and as such they conquered, one after another all the kings by their verse and igour. They stopped fighting only after driving away these chieftains. Their forces joined Trilocana's army.

In this was he advanced up to these south east (<sup>13</sup> agni-kona). Then Bhimasena arranged an interview with king Yudhishthira. Seeing Trilocana he showed great honour to him. The king (Yudhishthira) entertained him with all possible care, he being allotted a heaven-like residence there. King Trilocana lived in a grassy house (trnamaya ghar) or hilly capital. He came from the (hilly) north-east (to the famous Hastinapura) taking a number of his subjects with him. With him came also the king of Mekhali (Manipur). He was seeing Yudhishthira from the threshold of his chamber. Seeing this king Duryadhana was displaced. Angrily he reported it to Dhritarastra.

Thus honoured there, the king (Trilocana) returned to his own country. He lived long years with hair turned grey. He performed all prescribed religious ceremonies under the Sun, and performed them with great pomp. He celebrated the festivals of Durga puja, dol (or Hori) jolotsava (water festival) in the month of Caitra (March-April). Sun-worship in the month of Magha (January-February) with all purity. He performed this gramamudra (village protection or civil dedence ritual. He worshipped padmavati in the north of Sravana, which was a political affair. At the vernal equinox he performed

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13. It is Agnikona from the aiveicut Tripura is Assam or Brahma Putra Valley.

the Sraddha rites in honour of the departed ancestors. He offered food and other things to Brahmanas in the morning as a regular affair. He performed all daily and occasional (or casual) ceremonies.

He had many grandsons by his twelve sons. With the passage of time Trilocana grew very old. He handed over the charge of the kingdom to his son Daksina and attained the world of Siva (Siva-Loka) by leaving the mortal world. All the people then made Daksina king.

Here ends the book on Trilocana (Trilocana khandam samaptam)

#### **4. Daksina Khanda**

*(The book on king Daksina)*

##### **Quarrel among the brothers**

After king Trilocana had gone to heaven, Daksina became king, and the subjects were happy. The eleven brothers shared the property of their departed father, that was left after the expenses incurred in the Sraddha ceremony. The whole property was divided into twelve shares, out of which two were given to the king, and the other brothers received one each. Thus they divided and shared their paternal property. They lived in peace and on good terms with one another. The ten younger brothers of the king became army officers. The whole army was divided among them. Each brother had the charge of five thousand soldiers. This was the traditional system there. The king's own army was constituted by the Kirata troops. These forces belonged to the Ksatriya caste and they had migrated thither along with Druhya long long ago. All the army men captured by king Trilocana before were distributed by king Daksina among his ten brothers.

The Hedamba king became sad on hearing that his brothers took possession of his paternal kingdom and all other riches soon

after Trilocana had gone to heaven. He thought, 'I am the eldest son of king Trilocana. My father gave me up to my maternal grandfather who was king. It is the eldest son who inherits the kingdom, riches, subjects and what not? I the eldest son being alive, the younger sons are misappropriating everything. Later on the Hedamba king wrote to his brothers. He sent a messenger with a letter containing all this. Then the messenger went there and informed them all about the letter. The eleven brothers gave a reply to the messenger for their brother saying; What you have said is not untrue. The eldest son of a king does inherit the throne. But the king is, the Hedamba king had adopted you as his son, and separated you from us even during the life time of our father. If our father had a mind to offer you the kingdom or his riches, he would have brought you to your native land before his death. Our father made over the kingdom to Daksina when he was on the verge of death. How can we give it to you?

The messenger heard all this and left. The Hedamba king was distressed to hear this. Then he became angry and prepared for a battle. He deployed an army under able officers and fritunds<sup>14</sup> for the fight. A fierce fighting followed between the two armies. Various kinds of drums and trumpets were sounded, such as dhol, dagad, bheri etc. Hedamba's rest army including a big cavalry and elephant regiments fought for seven days and stormed the Tripura capital. Then the eleven brothers, after a brief conference, quitted the city on the river Kapitula and retreated to a distant place with all the remaining forces. They halted at Khalangma up the Varavakra (river)

### **The capital at Khalangma**

King Daksina then founded his capital on the bank of that river. The area was thickly populated with various races. In this way

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14. Patra-mitra.



did the brothers fight like the elephant (gaja) and the tortoise (kaechapa) [of Hindu mythology.] It is for the sake of property that the brothers fought among themselves. They suffered heavy losses in their rank, all for paternal property and paternal subjects.

King Daksina made Kehalangma-his headquarters, while the Hedamba King had his capital on the reiver Kapila, where such tribes as the Langrongs, Kukis etc. dwelt. At last (Daksina) accepted that area as the extreme boundary of the Hedamba kingdom.

Then they lived in peace for a long time. The people served their king (Daksina) with great delight. The army men practiced wrestling and became expert therein. The shield-bearing swordsmen, payed panca<sup>15</sup> with sword and hide (a shield made of hide or carma). There lay large numbers of boulders on the bank of the river Khalangma. They (soldiers) sharpened their swords and spars, when rusty, against them. There was also a sand bank the Khalangma where the swords and shields of all the swordsmen were kept. All the soldiers were great fighters and mighty heroes. When they were on the march the earth was shaken. They were addicted to meat and drink, had a very arrogant nature, and were like so many mad elephants. They took everybody for little better than a straw. Gradually then number of heroes increased in the Tripura families. Once after heavy drinking they fell out, and a terrible fight ensued. The king could not stop it. The family quarrel resulted in a bloody battle. A large number fell fighting, and blood flowed like a river. Many were shouting and roaring with great arrogance. Countless number of them fell wounded by various weapons. The ground was full of mangled corpses of heroes gone into their last sleep. As many as fifty thousand perished there. The king was shorn of his pride

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15. Panca=a kind of fencing or sword play.

(for power). He came to realize the bad effect of the place. The annihilation of the entire army in an instant was like the destruction of the Yadu race. The king was laden with perplexing thoughts. He thought, 'This place indeed produces mighty heroes, but the only defect here is that it destroys them again. I will not stay here. But will go elsewhere.' The king made up his mind to move further up the river. But he was delaying from day to day, and at the same time not giving up the intention. There the great king died at last.

## **5. The Book on Taidaksina**

*(Taidaksina-Khanda)*

### **The Royal families**

*(Raja vamsa-mala)*

King Daksina had a son named Taidaksina. After Daksina's death he became king, because he was the eldest son. He possessed enormous power, was peaceful of a pious bent, and a repository of diverse virtues. He ruled there for a long time. He had married the daughter of the king of Mekhali and had a son Sutaksin by name. He was matchless in appearance as well as qualification. He ruled there for a long period. He met his death there in an accident or cow (atpata). His son, named Tara-daksina, ruled for another long period and performed sacrifices everyday. His son, named Dharmatara, protected the kingdom, the people and all valuable things for long. His son, Dharmapala then became king. He never killed an animal during his reign. He had a king hearted son named Sudharma who ruled over his subjects happily. Then his son Tara Vanga become king. His son Devanga protected all. Then after him, his son Narangit became king. Dharmangada protected the subjects. The next king was Rukmangada, and next to him Somanga. Next became king Nanga-yoga Ray. His son Tara-junga then became king. His son Tararaja was a man of great

piety. His son Hamaraja was a good king. His son was named Laksmitarā, whose son was Taralākṣmi by name. His son viraraja was killed in battle. His son, Sri-rajā was very pure hearted and his wealth as well as manpower was beyond estimation. He had a son named Srimanta who became the next king. His son was named Laksmitarā, whose son was Taralākṣmi by name. His son was Mailākṣmi who was unparalleled in respect of qualifications. His son was named Nagesvara. His son Yogesvara became king after him.

He had a son named Isvarapha who had a long reign of eighty four years. His son Rangkhai, a good king lived and ruled for many years. His son was named Dhanaraja pha, whose son Mocanga was next installed as king.

A son named Maiconga was born to him, and he enjoyed administration of the kingdom for fifty-nine years. His son was named Tabhuraja whose son Tarphanai pha was a pure hearted king. His son was Sumanta who became the next king. His son Rupavanta was one of the best kings. King Rupavanta's son was Tarahama, whose son was named Khahama. His son Katara Pha became the next king. He had great devotion for Viṣṇu in the matter of religious and was pure hearted. He had a son named Kalatara Pha. His own caste presented him with many valuable things. A son, named Candra Pha, was born to him, and he ruled over the kingdom for a long time. That king had a son named Gajesvara who governed the people and the kingdom for long years. A son named Vira-rajā was born to him. Vira-rajā's son was Naga-pati who was endowed with many qualifications.

### **Abdication of Ś'ikṣma-rajā**

Nagapati's son Ś'ikṣma-rajā then became the Maharaja. Once he was fed with human flesh, and soon after he left the kingdom and his subjects. (The story goes that) once he had gone on a

hunting excursion but no game was available. Afflicted with hunger he said to his cooks. Today you shall cook meat for my meal. So saying he went away to have his bath. His cooking staff got afraid and some how managed to procure meal. It was the astami or the eighth lunar day, and there was human sacrifice at the shrine of the Fourteen deities (Chadda-dava). They collected that flesh and cooked it with usual processing. They mixed much aromatic spices, so that the meat could not be identified (as human). The meat was cooked well and it was full of pleasant flavor. The famished king ate that meat (and said). 'I have never before taken such like palatable meat. Speak the truth as to what animal's meat it is. 'All the cooks tremble with fear. Afraid and pallid, they said with a choked voice. 'Having failed to procure the usual meat. We have committed an evil deed. That evil is done by giving you human flesh.' The king was greatly shocked to hear this story and said 'Why did you do this sinful act out of fear for me? I will no more rule over this kingdom. I will retire to forest for practicing yoga.'

The king then installed his son Devaraja as king and then preceded to forest to fulfil his mission. His son, soldiers, and others, with tears in their eyes followed him upto some distance to see him off. The king joyfully bade them farewell. Devaraja the new king returned with a last salutation to his father.

A son named Durasa was born to Devaraja and the later had a son named Viraja. He was devoted to Visnu and always uttered the names Rama, Krishna, Vishnu and also Siva. He had fine character. He was not addicted to meat or drink. His son Sagarapha then became Maharaja and ruled for many years. His son was king Malayaja Chandra. The next king was Suirya Ray. His son Acungphalai then became king. His son named Caratara was the next king. He having no son. His brother succeeded him.

His name was Acang, and he was very powerful. His son Vimara then became king. After him his son Kumara ascended the throne.

### **Shrine of S'iva at city of Chambula**

In the Kirata land there was a city called Chambala (King Kumara) a great devotee of S'iva, had gone to that land, when the fortunate king found shrine of Mahadeva called Subadai khung, and paid his homage there. (The story goes that) Lord Mahadeva had kept a Kuki woman there, whom Parvati found out later on, and catching her by the hair trampled her throat under foot. As a result of this the kuki woman had her throat split in two. Since then the kuki women have a low voice.

This story is widely circulated in Tripura.

There was another curious story current in the city of Chambula to the effect that S'iva had assumed the Linga form by himself in that place. By night S'iva had amorous sports with the Kuki women. (By day) his body was mistaken for a stone and thrown away by the people. When a hundred or two hundred people visited that place, their number increased by one, and the additional person could not be recognized by anyone afterwards. When a hundred bundles (moca) of cooked rice were taken to that place, the totaling showed one more bundle. Yet people could not discern (S'iva there). They failed to get at the (Siva) fact behind that the Lord of the Universe (S'iva) was present there in secret. In the Satya-yuga (era of truth golden age) king Manu worshipped him in a grand style and performed protracted penance here on the bank of the river Manu. The river Manu has come to be a sacred river every since.

The son of Kumara was named Sukumara. He became the next king and ruled for a long time and fulfilled the desires of all. Then prince Taicharao became king, and after him, his

son Rajesvara ascended the throne. He had two sons who were highly qualified, of enormous strength and of fiery hot temper.

### **The story of king Maichili**

Of these two, the elder one became king after the death of their father. He worshipped Lord (S'iva) with desire to have a son. He continued the worship of the Deity over long years. But as luck would have it, no son was born to him. Then on the eighth day of the bright fortnight in the month of Asadha (June-July) the king along with the head priest (Chantai) entered the shrine where the puja was held, and saw the fourteen deities with his own eyes. Each diety accepted his puja from his own seat. The king prayed for the grant of a son. 'If Thou shall have no son,' said the three-eyed Siva. Unpon this the king flew into a rage and heedless of the fatal consequence, shot an arrow at Siva. The arrow hit Siva on the leg, whereupon S'iva cursed him angrily and as a result the king became blind then and there. The cantai then enquired of Siv as to how the king could get rid of the curse, (saying), 'O Lord of the universe, your most humble servant (adhama) has committed a sin. Pardon him if you please. 'On hearing this S'iva said to the Cantai (head Priest). 'All the people in the Kali age will be of wicked nature. I will not show myself at the time of the worship. Those who will offer worship will find my foot prints. The king will have no son because he is bent on evil deeds. How can he escape with impunity even after perpetrating black deeds? However he will be cured if he collects human blood drawn by incision with a knife and performs bhuta-bali (offering to animals) with that. The king should also live separate from his wife. After some days the king's eyes will be well. So saying Harihara (Siva) left for his own station. Then messengers were sent to different

places for collection of (human) blood. The persons sent on this errand belonged to the Maichili tribe. All the people of the country got afraid at this. (In this situation) parents grew suspicious of their sons, and so were husbands and wives about each other. None went to forests (for fuel etc.); none passed by the way. All were struck with horror, and the only thought was how to save their souls. Misfortune befell the king in his own land. If a man was caught by the blood-hunters he was lost without trace. At last the king managed to offer bheetavali with human blood, and his egeswere of curel. He grew old in course of time and fell into the jaws of death. He come to be known as the Maichili king.

Then his brother Taicang Fa became king. His son was Narendra and grand-son Indira Kirti, Indira, Kirteis son (learned) Vidvan governed the subjects for a long time. His son Yasoraja then became a good king. His son Vanga then became maharaja. He let people of his name (i.e. vanga a Bengalee) settle in his territory. His son was king Ganga Ray. His son Chakra Ray then had the royal umbrella (i.e. became king).

## **6. The Book on Pratita**

### ***(Pratita-Khanda)***

A treaty of non-aggression of alliance (pratijna-ni baudha)

A son named Pratita was born to him (Chakru Ray). He cultivated the friendship of the Hedamba king, where upon the latter sent a messenger to king Pratita with this message.

‘The Hedamba king is your elder brother and born in the same family. We are two kings of the same family (at the same time) and this is due to chance. We the two brothers, should live together for all time. When this will be known to others, they will find no difference between us. Our enemies will be frightened at heart to

learn this. Thus we two shall conduct our governments happily and enjoy all pleasure.'

On hearing this king Pratita then said 'What my elder brother has said is quite right' On his agreement the messenger left. Soon after king (Pratita) met (Hedamba) as his elder brother. Then they had long discourse together. Further, they sat on the same seat and took meals together. They settled their boundaries by oaths. The two brothers made this joint statement, 'We shall live in peace and enjoy one kingdoms. We shall never transgress our boundaries. Even if a crow becomes white by chance, we will never break our promise. If our agreement is violated by us, our family will go to rack and ruin and be the victim of death.

Other kings had support of this to their great dismay. Such were the kings of Kamakhya. Jayantya etc. and other states to the north-east of Hedamba. As soon as, they got the report, they sat in conference, and decided to send, and did send, a woman of fulsome beauty to where the two kings has sat together. The women was shown to them both. But she was instructed by the kings. "Look askance at the king of Tripura. And look again and again. Pratita, King of Tripura, is very handsome. You will know that when you see him. But you should not divert your mind to the Hedamba king. He is a bit older and as such having a little self-control he will not cast his glance at a woman.'

The woman followed the instructions of the kings by their strict orders. Now, the king of Hedamba was enamoured of the woman at the very first sight. Joyfully he asked the messenger (following the woman). 'I this beautiful lady sent hither for my sake?' The woman said, 'I will serve the Lord of Tripura'. The Hedamba king, being ashamed at this, grew angry, and ordered that her ear and nose should be chuffed off. Thus be ordered, his men hastened there to perform the cutting job. At this the



terror-stricken woman called out, again and again, to the Tripura king, who angrily rose up from his seat in the assembly, caught hold of the lovely woman and started for his own country followed by his army. Upon this the Hedamba king grew furious with rage and prepared his army including cavalry and elephant regiments (for a battle). The Hedamba king himself led the army like deadly yama, the god of death. The king declared, 'I will go this very moment, slay that beautiful woman, and show this act to the Tripura King.

When the woman came to know that the Hedamba King with his army was at the gate of the Tripura capital, she, being afraid of a violent death, burst into tears, and said to the king of Tripura, Hear me, Lord of Tripura, leave this country and save my life; otherwise I will go away, leaving you here. 'The king had fallen in love with the woman because of her charms. He went to the bank of the river Khalangma.

Now, the Hedamba king could not find the king of Tripura in the city. This was ashamed. He also realized that it was all a clever trick, that the wicked beauty had created the division between him and the Tripura king, and that it was she who had snapped their friendly tie and got them estranged. The Hedamba king was anxious on account of his brother. Why did my brother leave for foreign land? Thought he. He narrated the story of the woman to ten old generals of the Tripura army. Then leaving the army station (thana) of Tripura. The Hedamba king returned to his country along with his Generals.

King Pratapa returned in this happy turn of events. He developed a great devotion to Siva, Durga and Visnu. His son was Maharaja Malchi. Who had a very powerful son named Gagana. His son Naodai then became the head of the state (pradhana). His son Hamtar pha acquired divine knowledge.

Hamtar pha was later on known as Yujhara or warrior because of his conquest of Rangamati.

After hearing these glorious achievements of the royal family, the very powerful Maharaja (Dharma Manikya), wishing to hear more and more ordered the narrator to go on.

Here ends the book on Pratia

(Pratita Khandam samaptam)

### **The Book on Yujhara**

*(Yujhara-Khanda)*

#### **Expedition against the**

**Lika tribe (*Lika abhi-yana*)**

King Dharmamanikya again asked (the narrator Durlabhendra) 'How did the king annex the Rangamati land? The great Tripura race is descended from the luner dynasty Narrate the annals of this race in all detail's. The great Durlabhendra who was conversant with the history of all the by-gone generations of the Tripura dynasty, resumed his narrative thus.

The king of the like tribe ruling over the land of Rangamati had an army some ten thousand strong. His ministrants belonged to the Dhamai tribe. They never took prohibited food but were used to good, prescribed dietary. They dried their clothing's above the ground, and brought the clothes don, when dry, with their own hands. They perfomed riverworship annually, and suspended the flow of the river Gomati. The currnet they kept suspended for the period covered by the puja. At the end of the puja the current was allowed to flow as before. They had proficiency in religious matters. They were called the Lika tribe. They inhabited the areas east of Rangamati. When the emissaries of Tripura found them, a well-equipped army consisting of elephant cavalry and infantry regiments was

deployed (against them). The various regiments marched in various ways with them. The infantry moved first, and he mounted regiments next, first marched the Langai soldiers and the naodai troops next. The king's brothers marched at the head of their own troops. At the centre of the entire army marched the Tripura king himself. Two groups of army commandants were attached to the right and left wings, and a good number of them were in charge of the rear. Some more commandants were still behind with the special charge of security of the king's brothers. Thousands of flags of multifarious colours moved with different regiments armed with different weapons. The king started the expedition on an auspicious moment. The kuki soldiers moved first as the advance party and constructed houses.

There was a stream called Lika to the east of a forest. There were numerous villages of the Lika tribes on either side of the stream. The Tripura army fought gallantly with the result that all the Likas fled to Rangamati.

### **Rangamati becomes capital**

The Lika king got the report of all this, and without loss of time he prepared his entire army for a battle.

The Lika King then said, 'Make a rampart of husk. The Tripura King will not set his foot on husk. A number of demerits are pointed out in the Laksmi-caritra (character of conduct of the goddess of Fortune) of walking on husk. The Lord of Tripura being well-versed in the scriptures will never trample under foot the husk. (The pious Lika king said so on the authority of sacred texts, adding, 'the Tripura king will go back without an encounter.' He made up his mind according to the injunctions of the religious texts. His army-men constructed a husk rampart, and the Lika

King remained inside the rampart considering it to be a religious duty.

Now, the Tripura forces came upon the husk rampart and both armies engaged in a bloody battle. In the blinding darkness none could perceive anybody. The earth was shaken, in the Rangamati country. At last the Lika forces were beaten and they took to their heels, and the fort was taken by the Tripuris. The Lika king called out to the Tripura king who had violated the injunctions of the scriptures, 'You are not aware of the scriptural injunctions; so you have set your feet on the hust barricade. You will not live long, and you will lose all your wealth.'

Thus was Rangamati conquered by the Tripura race, King Yujhara shifted his capital there. He made the Lika race his ally. He enlisted their armed forces as his own. The king had a prolonged stay there. Then he had a mind to invade Bengal. Bishalgarh and many other hilly villages were annexed in course of time. The king grew old, his teeth fell off, and he died in the Rangamati land. The site where his mortal remains were buried to the flames is called Vaikuntha puri by the people. A grand tomb was erected on his bones. Another house was built for the guards posted on duty there.

### **His royal successors**

His son named Janfe Fa then became king. He visited various places and performed the worship of the fourteen-gods (cauddadeva) in each place. He did it on the banks of the rivers Feni and Mohari; in the neighbourhood of Laksmipati in the western part of the country and in the east at Amarpur first. He worshiped the fourteen deities with an unswerving devotion.

After him his son, Deb Ray became king. He had in his heart a firm devotion for cows and Brahmanas.

Dev Ray's son, named S'iva Roy Fa, was repository of loveliness and good qualities. He had a long reign.

His son Dungur Fa then became king, and ruled over the big population for a long time.

Then his son, khadang Fa became king.

After his his son Cheng Falai became king. Unfortunately he was devoid of a son. So his brother Lalit Ray, became the next king.

Then his son, Mukunda Fa became king.

His son, Kamal Ray, became king after him.

His son, named Krishnadas, then became king. He had five sons by his two wives. A son named Yas Fa by his younger wife succeeded him.

His son, Mucang Fa, then ruled over the subjects. He constantly indulged in adultery. As a result of the sin, no son was born to him. He had a younger brother named Sadhu Ray. He was made king by the common consent of the people. That great king had a long reign. People lived happily during his reign.

He had a son named Pratap Roy. He developed an exorbitant.

Lust for all beautiful women. This sin resulted in the death of his eldest son. A grandson by his intermediate son was known as Visnuprasad. He then ruled for a long time with righteous deeds.

Then his son Banesvar became king. His son Virbabu had immense power. His son then became king. His son, Campa by name, was very handsome looking.

Then his son, named Megh, became king. King Chenkacag was his son.

His son was named Chengthum Fa. He fought with the king of Gauda.

Here ends the canto on Yujhar

(Yujhar-khandam Samaptam)

## **8. The Canto on Chemthum Fa**

*(Chemtum-Fa, Khanda)*

### **The heroism of the chief Queen.**

A big landed owner (caudhuri) of Bengal, named Hiravanta Khan, Plundared his kingdom, thinking it to be an act of heroism. He loaded a boat with nine kinds of jewels such as diamond etc. and such a boatful of jwels be supplied to Gaud at the year ending. With the presentation of one boatful of Valuable goods he got Meharkul (as his reward).

Then the principality under him was sacked, and he grew restless. He reported these happenings to the king of Gaud. Then the forces of Gaud sallied forth to storm Rangamati. The army was two or three lakh strong. Faced with this formidable army, the (Tripura) king made up this mind to effect a truce. His army and the army officers also gave their concurrence.

The chief queen then gave the king a good snubbing. She said, "You want to bring a disgrace to our family. Come and see the fun. I am going to fight." So saying she ordered a beat of drum. This done, the entire army with army generals rushed to the place, fully equipped for a fight. The queen said to them politely, "The Gaud army has arrived like the black god of death. Your king turns out to be a jackal of the forest. I myself will go to fight. Let him who professes to be a hero among you accompany me. O my sons, think over the matter and tell me what you would like to do."

On hearing the words of the queen, they all retorted with a bravado, "All of us will go to the battle. This is our promise." Hearing this the queen rejoiced. The army general brought the women-folk thither. The queen, at the head of the army, the

ministers and the women, sat down and had the cooks prepare, in front of them, huge quantities of food. They cut down large numbers of buffaloes, yaks and goats. Heaps of rice were cooked. They cooked also meat such as mutton, pork, and that of goats, deer, ducks and wild fowl. Thousands of wine-jars were prepared. They brought delicious curd and milk in large quantities.

The banquet started when only four dandas of the day remained. All the army men ate joyfully.

At day-break the army marched with a promise. The advance guards blocked the way of the enemy. As the entire army marched on, lion-like roaring and military band started.

### **Battle with Gauda**

Both armies advanced and the battle began, The vast troops of Gauda then got frightened and took to their heels, exhausted. The Tripur army chased them and cut down a huge number of their ranks. The Gaudas fled in three different routes, and the Tripuras went on cutting them down in all these three. Their sword and buckler and turban on the head were inlaid with gold. Their gold studded uniforms had a glittering look. The Fourteen gods went ahead. Taking them for army commandants the Tripur troops ran behind them. The fourteen deities were the first to overtake the enemy and hack and hew them. Countless enemy forces fell by the manoeuvre of the gods. About a thousand horses, hundreds of elephants, and an infinite number of foot fell.

The great battle started when two dandas of the day had passed. Now only one danda remained before dusk. At that time the king happened to look upwards. He saw that a Kabandha (head less human body) was dancing there. When the army men saw this, their hair all over the body stood on end. After dancing for a danda, the head fell on the ground. The king called to mind, the names Rama, Krisna and Narayana. The king then cited the

authority of the Ramayana. If one lakh men fall fighting, then and only then a kabanda happens to dance on high.

The King was sure that one lakh lives were lost. He said, 'whoever there will be born in my family will speak of this', So saying the king became jubilant. The king then looked for a seat all around but found none. No body could provide him with a seat. Then the king's son in-law thought the matter. Huge elephants were lying dead on the battle field. He chopped of a big tusk and offered it to the king as a seat. The king noted the efficiency of his son-in-law and sat on the tusk delighted. He was pleased with his son-in-law, and looked upon him as his own son. Since then, the king's son and the son-in-law sat together. It was also ordered that for every son-in-law in the royal family one seer of rice should be cooked in the royal kitchen (gati-ghar).

By chance a son-in-law had displayed his valour. But from that day onwards the king's son-in-laws were made army generals.

In this way Meharkul was annexed by Tripura. The king had a long reign.

Then his son Acong became the Maharaja. He ruled over the people for a long time. The people were happy during his reign. The king was named Acony and the queen Acony Ma (Mother Acong). Since then a king and his queen had the same name.

When King Acong went to heaven, their son khicong became king. His queen was khicong Ma. She could make fine cloths herself. The king enjoyed diverse pleasures and grew old. There was no suffering among the people during his time.

### **The Canto on Danger Fa**

#### ***(Danger Fa Khanda)***

#### **The test of the princes**

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16. His=king khicong's.



His<sup>16</sup> son was known as king Danger Fa. This high-minded monarch founded palaces in various places. His queen was named Danger Ma. He married a number of women and did a lot of things. He had eighteen sons by his wives. Then the king thought, 'on whom should I bestow the kingdom? The king then undertook the vow of ekadasi (fasting on eleventh lunar day) and made his eighteen sons to do this.

In the meantime the king called the dog-keeper and said to him in private, 'Keep the dogs without food tomorrow. On the fast breaking (parana) day, bring the dogs by my side, let loose the dogs as soon as I give the order. If you do not carry out the order, you will have to die'.

So saying the king started the self-control (sam-yama) ceremony.

He made his eighteen sons also to follow suit. On the fast-breaking day the king sat down to eat. He had all his sons seated in a row. Rice was served to all of them for their fast breaking (parana). They started eating in order of seniority. The dog keeper proceeded with the dogs and reached there just at the meal time of the king.

They had swallowed only the first five morsels (panca grasa) of rice. Just at that moment the king gave the hint to the dog-keeper, who then let loose thirty dogs near the dishes of the princes. The dogs were awfully hungry. At the sight of the rice they grew in strength and before the very eyes of all they put their mouths into the dishes. Seventeen sons of the king gave over the food and rose. But Ratna Fa, the youngest son, played a trick. As the dogs came to poke their muzzles into the dish, he threw down some rice at a distance. While the dogs ate that rice, the prince filled his belly and thus satisfied his appetite.

The king noted that possessed a wonderful tact.

Since he showed such an intelligence even in his boyhood. He, the king felt, was sure to become the head of state.

### **Division of the kingdom**

The king toured his kingdom and saw everything. He divided the kingdom among his seventeen sons. The son named Raja Fa was the eldest. He was made king of the Rajnagar district. Another son ruled in principality called kaic-rang. Another son became king of Acarang. Another son was king of Dharmanagar. Some other son was made king of the Tarak area. One became king of Bishalgarh (visal-garh).

Khutimuda was allotted to one. Seeing that a son had a flat nose, the Lord of Tripura gave him the region called Nakivadi. The king gave Agartala to his son Agar Fa. Another son became king of Madhugram. One became king in the province called Thanangci. The people did not accept him because of his wrong doings. The son named Lomai was very gently and well behaved. He was made king in the valley of the Mohari river. The rivers Lau-ganga and Mohari-ganga were there. That king settled there together with another brother. There was another son named Acong Fa. He was made king in a region bounded by the river Barak. Another son became king in a place called Tailai rung. Another was made king in Dhopa-pathar. Still another son was stationed in the land of Manipur<sup>17</sup>.

Thus he gave a portion of the kingdom to each of his seventeen sons, and that by proper documents.

### **Ratna Fa in Gauda**

The king had great pleasure in the company of the king of Bengal. He enjoyed a great deal in eating and drinking. He made

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17. This indicates that a portion of Manipur state was under Tripura during Danger Fa's time (year 15<sup>th</sup> century). This requires a deeper probe.

friends with the Lord of Gaud. He then gladly sent his youngest son there, accompanied by a number of people. He hoped that prince would visit many sacred places and immense virtue (punya) will accrue to him from his drinking of and bathing in the Ganga-water. The king sent his son named Ratna Fa followed by two hundred and forty soldiers of different tribes. The mother of the son wept bitterly out of mental agony. This event was later on sung by the people in the form of a ballad.

Numerous musical instruments of Tripura are played on with strings made of goat's entrails. The ballad was sung to the accompaniment of those instruments.

After long days the prince reached the city of Gauda. The king of Gaud, who was also a magnanimous personage, loved him as his son. The prince was treated with great honour in the court day after day. The Gaud-king himself asked him everything.

All, whether a friend or foe at the court developed great curiosity for him. Some spoke well, and some ill of him. In the month of Kartika the insects called Ghughura fell in large numbers all around the kuki people (of Ratna Fa) dug up and devoured them. The Jand king got the report from his men. He asked the Prince with a smiling face, 'The Kukis of your kingdom prey on insects' The prince bowed down to him and said, are you held responsible for the various food habits of the different subject people of your kingdom? Men belonging to different tribes are there in my train. The kukis and the Kirats are there. My father has sent them with me. These people feed on diverse objects. But there has never been any evil practice in Tripura. The Gauda-king realized that he was a great king, who had diverse races as his subjects. The Prince was all the more honoured since. The Gauda king became more and more pleased as days rolled by. Thus the prince passed some years over there. He performed the

ceremonial dip in the Ganga and did such-like things with great joy. Once the prince was at the door of the Gauda-king's chamber. He was sitting there by the door, because he could not kill the time otherwise. It was the auspicious Monday and the time was good. Then courtesans came to meet the Ganga-king. They had on gold ornaments and gold-studded raiments. There were other accessories used by these women of fulsome beauty. Some came in carriage and some on horse-back. Some of the attendants carried flags. The chief courtesan was carried in a four fold litter (Caturdola). A number of attendants proceeded before and behind, stick in hand. As people came near to have a look at them, the stick bearers drove them a far, striking with sticks right and left. The prince noting all these events assumed that the woman might be the spouse of the Gauda-king. Out of deference he rose and stood before her. Then he fell prostrate in obeisance. The courtesan asked him where he hailed from. Seeing that he was a handsome, silly chap, she smiled with furtive looks at him. All the Gauda people there, who saw his salutation to the courtesan, ridiculed him in many ways, while they sat there in a jocular mood. The men laughed, and so did the women. The city-dwelling women of Gaud were very expert in making false arguments (kutarka). On being told about all this, the Gauda king smiled and sent for the prince. In no time the prince was brought before the king. The Gauda king asked him about all these affairs, saying. 'How is it that you show deep devotion to a prostitute? The prince, after due saluation, said, 'I bowed to her on the assumption that she was your consort. 'On hearing his words teeming with devotion the king of Gaud had great compassion in his mind. He asked him the question affectionately. 'Why is your body so lean and thin? Your father does not remit money here. This is why you suffer in my house.' Hearing this the prince said. 'There is no

suffering in the Gauda kingdom on the score of food. My father has divided the kingdom among my brothers, and sent me to your assembly. If you favour me, I will attain success in everything.'

The Lord of Gauda asked, 'What will you do? I will provide you with a big army. Taking that with you, go back to your own kingdom and become king in an easy-going manner.'

Here ends the canto on Danger Fa

(Danger Fa Khandam Samaptam)

## **10. The Canto on Ratna-Manikya**

*(Ratna-Manikya Khanda)*

### **The title Manikya**

The Prince got the permission (to leave for his own country) The Gauda-King gave him a huge army. Ratna Fa started to occupy his (lost) kingdom. After some days he reached the fort of Jamirkhan. The fort was taken, and after that Rangamati was liberated. The forces of Danger Fa fled to the mountains, and all the princes, completely routed, were chased by Gauda army. King Danger Fa met his death in the Thanangchi mountain. The princes were all caught after brief skirmished. He (Ratna Fa) gave new names of the places where the fugitive princes had left the battle field and did anything of note. Where they cut off a yak in the vicinity of Trimunia was now named Taitanav-pada in place of Trimuni. The place where they held secret talks in course of their flight is now called Chayer Nadi by all. The place is known as Tailaing. Where on the banks of a river they met the people and bade them good bye. That place is called kabatac by all, where a prince cried out on being captured. The site where a hill top was dressed and the princes were brought, is called Samar by one and all. The spot where plantain sheaths were eaten was named Tailaifang by the people.

Having defeated all the brothers he (Ratna Fa) carved out a kingdom for himself. Then he again repaired to the Gauda king taking with him a large number of huge elephants. The Gauda king was pleased to see this. He was convinced that the prince was now well informed. The Gauda king himself dwelt upon the princes attainments. His name Ratna Fa was given by his father. The Gauda king conferred on him the title Manikya and he came to be known as Ratna Manikya. Since then the Tripura kings had the title Manikya.

The king then bade good-bye to all and left for his country.

The settlement of

### **The Bengalees (in Tripura)**

*(Vanga-upanivesa)*

The king again asked the Gauda monarch, 'How many Bangalee people have you got for me to take to my kingdom?' Ten more elephants were presented to the Lord of Gauda (by Ratna Fa), who being pleased issued an order authorizing him to have Bengalees in his possession<sup>18</sup>. He also issued orders (parwana) to the twelve divisions of Bengal to make a collection of the nine essential castes (Navasena) it was ordered that ten thousand Bengalee families should be supplied. Coming to Bengal he got four thousand such men (sena), the Bhadra-Lola (gentlemen) and others belonging to the nine castes. In Svarna-grama he got a number of Srikarnas. With all these the king returned to his kingdom. He had two thousand families settled in Rangamati, one thousand in Ratnapur, five hundred in Yaspur, and another five hundred in Hirapur. In this way the Navasena castes came to Rangamati.

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18. 'Vanga adhikare?' The source is not clear. It may also mean issued an order to the Bengalee department.

The great king Ratna Fa had a great love for religion. He always uttered the names Rama, Krisna and Narayana. All people met him. So did the kukis. The subject people lived in happiness none were in distress.

The great king Ratna Fa used to play Caugam (polo). At the time large numbers of horses and elephants were kept on all sides. Elephants in Rangamati were very short lived. The king asked a monk about this. The monk put some herbs into the ground at Rangamati. Since then the life span of elephants grew longer in Rangamati.

The king grew old in course of time. He had two vigorous sons. The elder son was named Pratap and the younger Mukut. Both the brothers were high minded and exceedingly powerful.

When king Ratna Maniky died, a report got publicity to the effect that Pratap Manikya was not a righteous man. Ten army officers slew him at night. After this Mukut Manikya became a famous king. The strong, heroic Mukut Manikya ruled for long years with a cool brain.

His son, Mahamanikya who was a great king, ruled over the kingdom righteously for years together. You, Sri Dharma Manikya, are his son. I have narrated to you all important events known to me.

#### **Reference to Purana texts (Purana Prasanga)**

A noble thought arose in the mind of the king<sup>19</sup>. Addressing the Brahman<sup>20</sup> narrator he then asked, 'will there ever be born in the Tripura dynasty another king like Trilocana? See what our ancient talks say,' Hearing the words of the king the two learned Brahmans, Banasvar and S'ukres'war replied, "As regards your

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19. King Dharma Manikya.

20. The cantai Durlabhendra or Banasvar-Sukresvar.

question, we tell you the essence of what is recorded there. Listen, O great king, In the dialogue of Hara and Gauri in the Rajamalika Tantra the former, Lord S'ankara, says that a celebrated king will be born in the Tripura dynasty. So saying the two Brahmans showed him the Tantra. In the Hara-Gauri dialogue thereof he found the confirmatory passage.

The verse runs thus-

*Isvara uvaca-*  
*varmante tu gate bhupe*  
*Khodhasyakso bhavisyati*  
*Sa Sadhya graham yugmabdam*  
*Tato' Sau na bhavisyati*

Then Lord Siva said, When a king with the title Varma will pass away, there will be (a king) who will be a vertable faculty of Iris. He will rule for long eighteen years, and then he will be no more.

The Brahmans further said, 'A king who swerves from the path of virtue meets with downfall before long. This earth belongs to none. Doing virtuous deeds at all times is the all important thing here. The world is without substance and as good as a magic show. Our life, youth, and wealth are like bubbles of water. They come in good time and depart in our evil days. Nothing is permanent here. The world is a wonder. A dullard of a king, knowing nothing, makes such statements as 'Cut down, kill' etc.

Here end the questions of Sri Dharma Manikya and the narrative by Durlabhendra Cantai and the Brahmans Banes'var and S'ukres'var in the Rajmala.

(iti Rajamalayam S'ri Dharma Manikya Jijnasa.

Durlabhendra Cantai Banes'vara S'ukres'varadvija Kahanam samaptam)





**SRI**  
**R A J M A L A**  
**VOL.-II**

*Vede Ramayane Caiva*  
*Purane Bharate tatha*  
*Adav ante ca madya ca*  
*Harith sarvatra giyate.*

**H**ari is sung everywhere, at the beginning, at the end and in the middle in the Vedas, the Ramayana, the Puranas, the Mahabharata, and everywhere.

### **Prologue (Prastavana)**

The great king Amar Manikya was Dharma (virtu) incarnate. Once he was seated on the throne in the council, of his Ministers. His aged army-chief was present in that council. He was known as Ranacatur-Narayan. King Amar Manikya said to him, 'Tell me the history of all the kings who came after Mahamaniky, their system of administration of the kingdom, and their protection of the subjects.

### **The book begins (Grantharambha).**

King Maha Manikya was a highly virtuous person. He had five sons born of the same womb (sahodara). The eldest son, named Dharma, turned a monk, as a result of his past deeds, and went away visiting different sacred places. He acquired a stock-pile of virtues (punya) by visiting various holy places. He came to Varanasi a second time and stayed there for a time. One day he fell asleep beneath a tree. A snake there expanded its hood over his head. A Brahman from Kanauj. Kautuka by name, was living at Varanasi together with his wife. Seeing the snake with hood expanded over the monk's head, he hurriedly awakened the monk lying by the road-side. The Brahman asked him, 'What country

do you belong to and why do you undergo so much suffering by residing here?' The monk replied. 'I am a Tripur by race. My kingdom is in the south-east corner and at a great distance from here. The Brahman said. 'You are no plebeian or ordinary man. Go back to your country, you will acquire a kingdom verily I tell you.'

Hearing this the prince smiled a bit and said to the Brahman, "You will have to accompany me". Kautuka, the Brahman, said, 'I will of course accompany you. For I will live a joyful life at Rangamati in Tripura. The Brahman confirmed his statement by uttering the word 'True' three time, as did the prince. Having worshipped Lord Visvesvara, he returned to his residence.

In the mean time some fellow-countrymen of the prince reached there in order to take Dharma back and make him king. As they were making enquiries about his where about; the Brahman Kautak saw them and led them to him (Prince). Seeing that the prince looked like a monk, his countrymen were highly aggrieved. After saluting him they talked on various topics (of Tripura) and said, "Do come with us to become king we will not leave your company. Your father Mahamanikya has died of small pox and become a denizen of heaven, leaving behind five sons, your four brothers has been engaged in a war (of suceession). The army Generals do not allow any of them to be made king. Some of the ten Generals want to be king instead. But they have no regard for one another. So they are also afraid at heart. All officials and well-wishers of the kingdom want you and have deputed us hither with this petition that you are to start without delay to ascend the throne, for the country is now without a king. So don't be long. This is our earnest request."

On hearing this prince started joyfully taking with him eight Brahmans. Kautuk and others. After long days he reached the

neighbourhood of his country. Armymen and army officers came forward to receive him. The five brothers met and embraced one another. The Generals took the dust of the (would-be) king's feet.

### **The Canto on Dharma Manikya (1431-1462 A.D.)**

#### ***(Dharma-Manikya Khanda)***

On an auspicious day and in an auspicious moment he (Dharma) was crowned as king. He was installed on the throne by all the subjects meeting together. In his early life he had performed many pious acts. This is why he was named Dharma Manikya.

Kala Khan, Gagan Khan and Chamthum Khan were made Ministers. They were veritable death-somke to the enemies.

Sri Dharma Manikya became king in the Saka era 1380 (1458 A.D.). The king's morality and other virtues beggar description. The great king had a long rule over the kingdom. He had no enemy at all. His subjects lived (in peace). He made his mind tranquil by thoughts of the life after death.

Once he got together many Brahmans for making gifts of land to them. He dug a big pond called Dharma Sagar. On its four banks he settled a number of Brahmans and dedicated the land to them on the vernal equinox day. Having paid his respects to the Brahmans Kautuka, Banerivar and others he made the land grants to these Brahmans. Authentic documents were inscribed in copper plates and given to them.

A verse in Sanskrit (from the copper plates) is-

*Candra-vamsodbhava-svapa\**

*Maha Manikyajah sudhih*

*Sri Srimal Dharma Manikya.*

*Buhas Chandra kulodbhava.*

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\* The word 'Svapa' is probably a misreading for 'nrpa' for svapa (sleep, from vsvap-) is irrelevant here.

-Born of king Maha Manikya of the Lunar dynasty, the good hearted king Dharma Manikya was a scion of the moon family.

The Bengali couplet to this effect is :-

In the lunar dynasty there was a great king Maha Manikya. His son Sri Dharma Manikya was a veritable Moon, as it were.

Another verse is-

*Sake Sunyasta-visvabde  
Varse, soma-dine tithau,  
Trayodasyam site pakse  
Mcse suyascya samkrame.*

The Bengali couplet is-

In the Saka year 1380 on Monday, the thirteenth day of the bright fortnight and on the mesa (Vaisakha) samkranti day (the donation was made).

On a copper plate he made the following inscription-

If some other person became king by destroying my dynasty, I will be a servant to his servant. But please do not violate this glorious act of mine, which is a means of livelihood of the Brahmanas (Brahma-Vrtri).

In this way the great king Dharma Manikya performed numerous acts of donation. It is not possible to describe them in toto. Formerly the Rajmala was in the Tripura dialect. He had it all rendered into (Bengali) couplets for the purpose of general understanding of all people. King Dharma brought out the Rajmala in a good language (Su-bhasa). It came to have the name 'Rajmala' among the people.

The king enjoyed his reign of long thirty years. He ruled over the people by means of exceedingly sweet words. The king was attacked with small pox and he ascended heaven leaving behind two sons, Dhanya and Pratap.

## 12. The canto on Pratap Manikya (1463)

### *(Pratap Manikya Khanda)*

The younger son Pratap was made king by the people. Later on he was done to death by them for he proved impious. As he was very strong and stout, they could not kill him by day. All the army Generals jointly killed him by night by means of a clever trick. Upon this there was a great hue and cry as well as panic at Rangamati. The High Priest kept Dhanya concealed. Each of the generals had a mind to become king. But none had any regard for others. So they were in constant fear for life.

The Commander-in-Chief thought over the matter coolly and, decided thus : 'There is another son of the King named Dhanya. Him shall we install as king in an auspicious moment. Thinking thus they went to the residence of the midwife. They asked, 'where have you kept want to the residence of the midwife. They asked, 'where have you kept Dhanya? We want him to make him king. Let us crown him, on an auspicious day. Please hand him over to us. On hearing this the midwife became joyful and melancholy both. She thought, perhaps they want to kill him even without any report of guilt.' The midwife said, 'I do not know where Dhanya has gone. If you give assurance of his safely, I will be looking for him.' The General gave the assurance and touched the Salagrama stone in confirmation. She then gave the hint that the prince was in the abode of the priest.

After this the ten Generals along with a detachment of the army fully equipped went to the house of the Priest, mounted on elephants and horses. They brought out Dhanya from under a bamboo bed-stead (machang). The boy, though terror-stricken, said some sweet words. He was only eleven years old. He said, 'Please do not make for ill fame by putting to the sword a tiny

boy. I live as a boy servant in the priest's house. There I eat a handrul of rice and throw away the leavings (ucchista) after meals.

The priest said, 'I have got their triple assurance. Don't fear : you will become king. As the son of Bhrgu (Sukracarya) restored Bali (to life) and made him king, so did the high priest hand over Dhanya in front of all.

On seeing Dhanya all the army chiefs bowed down with great lowliness. Then they said, 'We have killed yours brother became, he was wicked, We have come here to receive you and make you king. Remembering your father's righteous activities, you should rule over the subjects and maintain status-quo among them.

### **13. The Canto on Dhanya Manikya (1463-1515 or 1490-1520)** *(Dhanya-Manikya Khanda)*

So saying the Ministers performed his ceremonial bath. They then installed him on the throne and made obeisance to him. People said, 'He is blessed (Dhanya). He thus came to be known as Dhanya Manikya. Thus the coronation was done.

The Commander-in-Chief gave his daughter in marriage to him. She was the great queen (Maharani) named Kamala who was a renowned women in the world.

The king could not understand the Bengali songs sung on the Pretacaturdai day. He heard it in another version. Those songs were composed by a certain poet named Rama to the great delight of king Dhanya Manikya.

Queen Kamala had a number of big ponds (dirghika) excavated in different places. Owing to her good fortune no grass grew in them. She was devoted to gods, brahmanas and her preceptors. She had an excellent character. She resembled Kamala of Visnu and Parvati of Siva. Listen, O great King, She performed a great deal of virtuous deeds. It will take time to go into details.



After his accession Sri Dhanya Manikya ruled over the kingdom for a year or so. He never did anything without the consent of the army chiefs. The administration proceeded in this way.

Then one day the priest and the king held a secret conference. The priest said, 'Big armies are there with the ten army chiefs. It is only I, a brahmana, who is left alone among the royal army men. The army officers have divided the armed forces among themselves. Some have got a thousand and some as many as five thousand. This has been the custom since the days of king Trilochana. The Generals have all along killed the kings. They kill and make kings according to their sweet will. Laden with these thoughts my heart is in constant fear. If the armed forces are snatched away from them, they will become powerless. Then they will find the king powerful and become afraid themselves.'

(The Priest said) 'If you will withdraw the forces from them without their consent, I do not know what they will do with me. Why do you want to aggravate the trouble? If I can cut down a tree with the nails, why should you use an axe? If anybody develops a fell disease (leprosy) or there appear extra growths on the body, one feels ashamed, on seeing these deformities. If anyone cuts off these deformities with a cutting weapon, then none will laugh at him. One should not be too gentle or too irate. This is the instruction of Sukra and Brahaspati.

If a king is devoid of King-like prowess, and he is too gentle, his life is always at stake.

(The priest concluded thus)

I, the priest, tell you this thing which is reasonable. If you act upon my advice, you will reap the desired fruit. Now, you will keep indoors on the pretext of under going training in wrestling. Circulate among the subjects that the king is ill.'

Then the king said, You have given a good advice.

There can be no better counsel than this. The army-chief performed all office work with the help of men and money.

The king kept indoors for three months on the pretext of illness.

All people were given to understand that the king was ill. The army chief who was the father of the queen was on duty at the entrance of the palace. Seventeen army officers discharged the duties of the king while the king underwent a training in wrestling in camera. The king never even met the queen during this period. The queen's father got reports of all this. He then asked his daughter what ailment his son-in-law the king, had got. The daughter replied, "I do not see him much. The king passes time in a dark room. His body is more bulky than before.

The General understood that the sickness was due to dropsy and that the king might have to suffer in consequence.

The army officers wanted to see the king. Hearing this the priest said to himself, 'It is well and good.' He said to them, 'The king is suffering grievously. Tomorrow I will let you see the king. Do come with me then. Mind you.

The Priest then reported the matter to the king. The priest and the king at once held a secret conference. Some thirty or forty armyment were summoned there immediately. They were given this secret instruction privately. 'As soon as the priest hints at a man, you are to cut off his head with your swords.' With this arrangement the swordsmen were stationed at the place door. All this preparation was made by the king at night.

Now, ten Generals were on their way to the king. They were led by the priest in a short while to where the king was lying. The king had gained flesh as a result of his wrestling exercises. On seeing him, the Generals made due salutations to him. The king said a few words of endearment to them and then bade them

good-bye. After parting salutations the Generals left promptly. The Brahman gave the hint while they saluted him. The Generals were beheaded by blows of swords in that treacherous way. Their mangled corpses were removed from the place. The soldiers then killed the sons and grandsons of the Generals and plundered their houses. The families of the Generals were left without a hero.

The king now made new recruits for the army after due consideration of all aspects. He had an army like that of the king of Gauda. It was give out that his infantry was twelve crones strong. Half of these were trained as captains (sardar). A number of them were made, HaHaris or brigade commanders, (commanding a thousand). The twelve crore strong army was thus composed with gradations into higher and lower ranks. It was, therefore, an infinitely vast army. King Dhanya Manikya created the military rank called Badua from that time onwards. All the army commanders were newly appointed by the king. They attended duties as per orders of the king. In this way was organized the military department by king Dhanya Manikya who was the repository of all virtuous deeds.

Later on the Maharaja planned an invasion and annexation of the country of Bengal. He conquered many areas especially Meharkul. Patikara, the villages called Gangamandal, Bagasari, Bejura Kaila, Bhanugach, Visnajudi, Langla etc. Also the king forcible occupied Bardakhat and its adjoining places of the Gunda territory during these hostilities. Pratap, the great, was Zemindar in Bardakhat. He did not meet the Gauda king, but established a cordial relation with the (Tripur) king.

In this way all Bengal came under his occupation. But the kingdom of Khandal could not be occupied despite the great power of the king or the khandal chief did not surrender because it was rather powerful. The king then established a military base

in Khandal and appointed an army officer as Governor (Laskar). He subjugated Khandal and settled there with an army.

Once the Khandal people managed to capture the Laskar, whom they deported to Gaud. They produced him before the Gauda king with allegations, who sentenced him to death under an elephant's feet. They led him fettered hand and foot (to the place of execution). The Laskar understood that they would surely kill him. He snatched away a sword from a soldier's hand, and dispatched twenty people, fighting desperately. Then the elephant-driver goaded the elephant and set it on the Laskar. But the Laskar dealt five blows with the sword on the nose and the mouth of the elephant, whereupon the elephant left the ground with cries of agony.

Then another huge elephant was brought and incited against him. With might and main he delivered a blow, and it struck the elephant's tusk. All the people exclaimed, 'Splendid' and added such valiant people drill in the mountains'. He dealt a second blow, but this time his sword broke in two, with the result that the elephant crushed him to death.

On hearing this the Gauda king said, 'Why did you not bring him back to me? He died in this manner owing to his bad luck.'

King Dhanya Manikya heard all this. The great king was burning with rage like fire. He at once deployed General Raykacag to Khandal. The Khandal people got terror-stricken at the sight of his troops. They met him like a vessel of poison with a camouflage of milk at the mouth. The twelve zemindars, of Khandal, who were called Basiks, brought presents to the king as a mark of honour. The king had friendship with the chief Basik. The other basiks made friends with his army personnel of their equal rank.

One day the king said to the Basiks, 'You shall attend (my court) regularly. I want to see that.'

Then he gave a secret instruction to the Tripur army. "There shall be a soldier by the side of each basiks. When I tell you, 'Treat them as friends,' you shall cut them down promptly each attacking his nearest basik. I myself also will cut down their chief basik. At first I will offer him a seat treating him even better than a friend."

Hearing these secret plannings the royal troop got fully equipped and came to the king's court. There all the basiks arrived to get their attendance recorded. Two thousand foot soldiers, armed with bows and arrows also came.

The king was seated on the throne. The basiks took their seats in the assembly hall. Then they formed a queue and started recording their attendance. A clerk counted the Basiks and made necessary entries, in the register. Everyone of the Basiks stood in front of a soldier. The soldiers stood behind the line (of Basiks) in a jovial mood. They lined up there by the orders of the king. Then they gave the signal of salute by sounding an instrument. As soon as the Basiks bowed down their heads in salutation, the soldiers neatly cut them down with their swords. The king first killed the chief of the Basiks, and the soldiers followed suit each cutting down a Basik that fell to his share.

Thus, putting to the sword the Khandal people, the Maharaja marched to Khandal with an army. The plundered Khandal so thoroughly that the people had to put on leaves of trees to hide nudity. In this way Khandal was annexed.

The king then returned to his own land, and started doing pious deeds. He founded a monastery (or temple) called Dharma Matha, dedicated a big pond named Dhanya Sagar, and did, such other things. The excavation of the Dhanya Sagar took two years time. The great king also made huge gifts. He made gifts of sixteen things, land etc. in large quantities. He performed the marriage ceremonies of Brahmin boys and fed their relatives and other

Brahmanas. He fed also a large number of his army men on such occasions. He settled various castes of people on the four sides of the Dhanya Sagara. They did cooking and eating there and maintained their usual eating lines (Panikti). The king sat on an elevated platform there and asked a Kuki Chieftain (Sardar) to count the soldiers present there. The soldiers were engaged in cooking and eating in a merry mood. The chieftain went before them to do the counting. He performed the counting by touching the ranks with a wooden cooking stick (anna yasthi) of the army. Those who were touched while eating came to be known as kathi-choya (stick-touched). Those who came forward before the touch and ate afterwards were regarded the best ; those who had food in their mouth at the time of touching were regarded the lowest. These latter people could not leave the food-stuff (sidha) because it was supplied by the royal family. They swallowed the touched food for fear of punishment. Thus large numbers of soldiers came to be reckoned as kati choya (touched with a wooden stick) from the days of Dhanya Manikya.

The chief queen wanted to see the digging of the Dhanya-sagara. So she went there at night attended by a number of women of the army personnel. On some moon-lit nights she visited the place along with other women, and fed those present with meat and drink to her great delight. Thus king Dhanya Manikya and the great queen (Maharani) Kamala passed their days in great joy.

Now, there was an army cantonment (Thana) at Thanangchi during the reign of Dangar Fa. But the Thanangchi troops did not join hands with the king. There was a white elephant at Thanangchi. The king of Hedamba asked for it through a messenger. The messenger of the Hedamba king came to the Thanangchi Chief and said, 'you are a servant of the Tripur King.

Now you are mine'. Hearing this the Thanangchi chief got irritated and said 'I will not hand over this elephant to you or to the Tripura King. I am not a servant to the king of Tripura. I will not part with this white elephant. Fight if you will and that is all'.

On hearing this the Hedamba king marched indignantly and besieged Thanangchi on all sides with his army. At that time a messenger from the Tripura King (arrived there and) said to the Thanangchi chief. 'Please do not give the elephant to the Tripura King but give it to the king of Hedamba. Hearing this the Thanangchi chief said you will have to conquer me to take this elephant.'

The cantonment (Thana) was situated on a high mountain and had only one entrance. The Hedamba king failed to enter it despite his best efforts. He persited for long six months, but still the Thanangchi authorities did not surrender to Hedamba. It is due to the Kukis (of the Thanangchi) did not join king (Dhanya Manikya). The Thanangchi Kukis forcibly robbed other people while passing by that way or Thanangchi robs the kukis by force if they try to come to this path (of sub-mission to Tripura).

Hearing all this king Dhanya Manikya sent General Ray-Kacag for a fight. He was provided with an army consisting of one thousand Tripura soldiers Gen. Ray Kacag marched for the battle in an easy going manner. The army started in an auspicious moment. They reached Thanangchi in a few days. The ambassador of the Tripura King tried to conciliate the Thanangchi Chief, but that chief would not come forward to cultivate their friendship.

Upon this the invading forces laid a siege to the fort and it continued for long eight months. Yet the fort at Thanangchi refused all entry. There were rocky hills on all four sides. None of them were able to get over the precipices. Twenty or thirty men of the garrison were seating at gate. They indulged in meat and

drink, and bore arms only at intervals. A number of troops standing on the rampart in a drunker state, abused Tripura at the same time showing their legs to the Tripura forces. Gen. Raykacag not furious at this and rebuked his men severely. He said, all of you are cowards, you will get the spinning when in you hands<sup>1</sup>. What will be your reply when you will face the King? So saying the General perforated the roofing of the barracks to let in the rainwater. He thought if they got drenched, they would not go to sleep and render service to the king carefully. The general chalked out this plan. Then fortunately he found there a huge dragon (or reptile) eight cubits long and three cubits in breadth. He fastened a long cane round the dragon's waist and let it climb upon the fortress. As the monster ascended higher and higher, more and more canes were added. In this way it reached the top of the fort. The soldiers then gave a pull to the cane and found that it was sufficiently strong.

The inmates of the fort rendered carelessly their over indulgence in wine and meat-eating, and negligent to duty, did not reconnoiter all over the area for any new situation. As night fell the invading forces climbed one after another on the fort catching hold of the cane with sword and buckler in hand. While they were ascending, their bucklers sounded. But the Thanangchi people thought that yaks might have scraped their bodies against the hill side. The night was drawing to a close, and only two dandas<sup>2</sup> remined. The royal armed forces had landed into the fort by that time, and dance for joy. Then they slew all the men-folk there. Blood flowed like a river on the Thanangchi fort. The women were captured as booty by them all. Accidentally some

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1. This was a sign of dismissal from army services. It indicated that not arms cut implements of civil life suited the cowards.

2. danda=about half an hour. Two and a half dandas make an hour.



one year old boys were spared. The girls whose mothers accepted some of them as husbands were also spared for bringing up as daughters.

Thus the Thanangchi cantonment was brought under control. According to the royal practice, a station officer (Thanadar) was posted there. The Durga Puja festival is celebrated there in the name of the king. Since then that thana came to be known as a city of Tripura.

General Raykacag wrote to the king as to how the Thanangchi thana was subdued and annexed. The Maharaja was very glad to learn this. Since then the General was treated like a son (by the king). The General presented before the king all valuable things that fell into his hands as result of the fight. The king sent him a lot of clothes as his reward.

Raykacag then left for the Kirata-inhabited regions. At first he conciliated the Kukis of the east. The southern Kukis he subjugated by armed clashes. Having stationed himself at Sambul, a prominent place of the time, he deployed emissaries to such regions as Chaimar, Chaibem, Thakaceb, Khamaceb, Rangagrang etc. As a result the tribes Chaka Rankhal, Khama Rankhal, Gunaircha, Kharchung, Marchil and Kuki – all beginning from the eastern frontier (purvakul) met Raykacag with rich present, as was the custom all along.

The General then recounted their past and present history. He said, 'You are all along the faithful subjects of Tripura. You have committed an impious act by flouting your own rightful path. This is why you are on the verge of ruin, so far as I understand. If you offer presents to the king, the Fourteen gods will be worshipped. As a result of the virtue accruing from it, you will live long.

When the General said this, they swore before their deity – 'We will not take our food without first making presents to

the king. If we do not follow this path, may we go to rack and ruin.

Then great rejoicings were made at Subadai Khung, a sacred place dedicated to Siva.

The General thus made the Kukis promise-bound and sent them to the king. He also sent their offerings to the king, as the tradition was, such as elephants' tusks, yaks, goats, gong-bells made of peuter spacious and colourful fabrics of red, black and white hue, peuter plates, and jugs, spittoons (pikdani), copper bangles (Kankan), water vessels called Ubapheru, Cedar (Deodar) wood, Kirata swords and spear. Thousands of Kukis, all stark naked, came to the king taking with them various things and horses of different colour. The king was highly pleased to see their presents. But they spoke ill of the General before the king thus : It is long two years since the General went there. He is not in a mood to return. Rather, he wants to become king. There are lots of beautiful girls (or girls of officers called Badua) in that area. He enjoy their company in diverse way."

Hearing this the king smiled and said, 'Why do you speak ill of him? Raykacag is my worthy son.' He then issued an order for immediate return of General Raykacag to the capital. Upon this the General placed an army officer (Laskar) in charge of the Sambul Thana. And returned to the capital with huge gifts. The king was sitting on the throne when the General made his appearance with the gifts. King Dhanya Manikya was highly pleased to see the profuse gold, silver and drapery (presented by him).

Gen. Raykacag then said to the king. 'They have given evil reports about me before you. Why is so much confidence in a stink (or foul-smelling) wife, and why a death sentence to the sweet-smelling one?' The king smiled and showed great honour

to him. He sent him home with gifts of cloths, flowers and an elephant. Raykacag got also a large number of villages like a prince. Raykacag and Ray Kacham were veteran warriors.

Afterwards the great king Dhanya Manikya conquered Catigram (Chittagong) by waging war. He won the war in the S'ska era 1435. After the conquest of Catigram he had a new gold coin (mohar) struck. Dhanya Manikya drove away all the armed forces of Gaud stationed at Cattal (Chittagong), On hearing this report Hossain Shah, the ruler of Gaud, deployed a vast army under Gaud Mallik. The regiments of all the twelve province of Bengal accompanied Gaud Mallik. Many more troops were also added that were available in Bengal. The army advanced with a vast flect journeying upstream by the river Gomati, and also with horses, elephants and infantry, all fully equipped. On reaching the Fort of Meharkul they had their first ouslanght. In that battle the fort was captured by the Mughals<sup>3</sup>. Then the Tripura army made Candigad their strong hold. Gaudai Mallik failed to take that fort. He had a Eunuch Khoja with him, who was a planning master (or master planner). He constructed a dam across the Gomati downwards of Sonamuda. He thought, 'The Tripura people live on the bans of this river, and their capital Rangamati is also there. By constructing a dam accross the river I will get the entire population drowned and devastated'. With this plan he ordered the military personal, who erected a barrage across the Gomati downwards of Sonamuda town. They could keep the dam for three days. After three days the river grew turbulent and the dam was washed away. The Pathans started beating the water with canes. Those barbarous Pathans, mad with rage, decried the

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3. The word 'Mughals' is here wrongly used for 'Pathans' Hossain Shah (1493-1519 A.D.) was a Pathan ruler of Gauda region to Mughal conquer of India (1526 A. D.)

river saying 'stop, stop'. As the river did not carry out their diotates, they were trembling horribly.

King Dhanya Manikya then said to his preceptor (guru) Please perform some destructive rites so that the enemy may go to ruin. 'The great Brahman then started the destructive rites. He had a beautiful shed (mandapa) constructed there in the courtyard. A young man of the Candala caste with dark complexion was procured. A good canopy was put up over the sacrificial pit (kunda). The Candala was kept there for seven days and seven nights. At the end of the ceremony his head was cut off. The head was handed over to a special messenger (raybar) who kept it concealed, and buried it secretly at a place occupied by the Pathan army under Gaudai Mallik.

Then a night suddenly a terrible hue and cry was heard. At this the Gauda army dispersed and fled on the assumption that the Tripura army was advancing. The terrified Gauda army retreated to a safe distance. Hossain shah called them all cowards, and reprimanded Mallik bitterly. Ashamed and afraid, Mallik was greatly perturbed.

When Gaudai Mallik fell back from the invasion, king Dhanya Manikya proceeded to capture Catigram. The Gauda army fled from Gatigram too. The king then placed Gen. Rasangmardan Narayan in charge of the army cantonment (Thana) there. The king also occupied Rambu<sup>4</sup> and Chatrasik. After the conquest of Rasanga (Catigram) he set up a fort and also excavated a tank there. His General could not capture Rasanga. Then the King became angry and promptly sent two other generals Raykacag and Raykacham who made the conquest and came to be known as Rasangamardan-Narayana (Rasanga conquering Generals).

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4. Rambu=Modern Kax Bazar area, Chatrasik was adjacent to it (R. M.-III, P.367).

He conquered Catigram in the Saka year 1437. Hossain Shah got very angry to hear this. He thought 'We have conquered Assam and Koch by beating them down in all battles. But the Tripura army has inflicted a great indignity on us.' Thinking thus he sent a big army under two Pathans. Generals Haitan Khan and Kara Khan. Haitan Khan then advanced to capture Rangamati. Hossian Shah encouraged him and gave him a huge army, saying. 'The Tripura forces are stationed in the Ragamati land. Strike them down, win victory, and take Rangamati speedily'. His army on the maron consisted of a hundred elephants, five thousand horse, and a hundred thousand foot armed with bows. The troops of the twelve provinces of Bengal accompanied Haitan Khan, Hossain Shah saw the helmeted Gauda troops off.

As Haitan Khan marched with his army the earth trembled. He reached near the State of Tripura after a few days. He advanced by the Sarail road with the invading army, and passed Kailagad and Bisalgad (Bishalgarh) in route. On one morning the Pathans stormed the Jamir Khan Fort. They had the idea that very few Tripura troops were there. But a large Tripura garrison under Gen. Khadga Ray and others was there and they fought tooth and nail, but ultimately the fort was taken by the Pathan Haitan Khan.

The King's General, Gagan Khan by name, then escaped to Chagharia-Gad (Chagharia Fort) where the king was present. A terrible hand to hand fight with him followed. There was a tough and prolonged fighting between the two armies. Haitan fought with Gagan Khan for three praharas (=Nine hours). At last Gagan Khan left the battle field and Haitan won the day.

The king left Yaspur and retreated towards Rangamati. Haitan Khan too advanced by that way in particular. The king passed

Ganganagar on way to Dom-ghati, Haitan Khan encamped on the way. There he had a pond (dighi) dug in two prahars' time. The Pathans did not drink Gomati water apprehending poisoning of the river. Since then that pond was called Tuduk dighi (pond of the Turks). Later or Deva-Manikya extended its area.

Then the king shifted to the upper recesses of the Changang river. The Tripur troops encamped in several detachments one after another at Changang, Taikatan, Devadvar, and Machichada, which was situated a few turnings upstream from Devadvar. The artisans accompanying Haitan Khan sculptured images of gods and goddesses on the Hill side above their camp. The king then went out to reconnoiter the Pathan camp. He saw the fortified camp from an elevated spot. The Gauda troops had their camp on a turning downstream while the Tripura camp was on an upper turning. The king sat down in the shade of a tress. He invoked the witches and addressed them, thus, 'O' Witches, you always devour any subjects. But why don't you devour Haitan Khan before your very eyes? On hearing the words of the king the youthful witch Balagama bowed to the King and said, 'Listen, O Lord of the Country : I will paralyse the flow of the Gomati on Tuesday night. The blockade of the water will be continued for seven days. The king was very glad at heart at these words of Balagama. He favoured her with a reward that very moment. The witch made full preparation on Tuesday night. She fastened two winnowing fans at the upper ends of her arms and flew into the sky at a height of 200 cubits. Flying for a while she landed into the river. Then she made the current flow upstream. As a result the lower portions of the river dried up to the great joy of the Gauda army. They passed their time in hilarity and ease. Fortunately for Hossain Shah the river got dried up. His soldiers put up tents in the dry river bed and made them their residences.

Then they saw a number of stone images on the bank of the river. The Hindus worshipped them because they knew the inner significance of the images. This famous site was known as Macicha. The Tripura people say that by visiting these images one gets rid of a rebirth. The Gauda troops were engaged in such-like talks. They also indulged in various sorts of enjoyments. As a result they fell fast asleep.

In the mean time the Tripura troops prepared numerous rafts (in the river upstream). They placed three effigies on each raft with two lighted fuel bundles with each. Thus there were thousands of fire-brands with the effigies.

Now, at dead of night, Balagama got out of the water. At once the Gomati water resumed its normal downward flow with sweet bubbling sounds. The thousands of rafts floated down stream with thousands of lighted fire brands in them. The Gauda troops were sleeping cosily in the dry river bed, when the river current came upon them, and they were drowned there and then. Their elephants, horses, boats and all were washed away by the enormous flow of water. Man is impotent (before nature). So what can his wrath do? There were lighted firebrands in the hands of the effigies (in the river) and the Tripura troops on the bank of the river, almost surrounded (the enemy) on their way. There was a jungle in the rear side of the Gauda army. The Tripura troops set it on fire. The fire broke out with a terrible noise. Then the Tripura troops looked in other directions. They saw that the river current played havoc among the Gauda troops Terror-stricken the (surviving) Gauda forces at once decaped and took to their heels. Haitan Khan and Kara Khan found it unbearable. They too bled on horseback along with their troops. The Tripura forces chased them inflicting heavy casualties on them. That very night the Gauda army was beaten back beyond four or five thanas. The

Tripura troops got a large number of horses and elephants in the way. Haitan Khan fled leaving behind all these. On reaching Chakadiaghat he made the following statement with full conviction : I failed to win with such a big army as this. If anybody has a bigger army, he may come here without fear. Anyone with a smaller army need not come here. I swear that this is the correct assessment. Besides, only the Pathans are real fighters. Others who come with fewer troops are all asses.

So saying Haitan Khan left for Gaud. The Gauda king rebuked him severely.

King Dhanya Manikya won the battle and worshipped the Fourteen Deities with due animal sacrifices.

Formerly the Tripura kings had the custom of human sacrifice. Every year thousands of Vanga (Bengalee) people were beheaded. King Dhanya Manikya banned this practice. Since then human sacrifice became a taboo. Only one human sacrifice to the Fourteen gods was allowed every three years. Also one human victim to the goddess Kalika was allowed as and when it was easily available. Two human sacrifices were allowed at Dauca Pathar shrine, but the victims were to be collected from the enemy. Two (human) sacrifices were to be made to the Gomati when possible (or when Ganga puja was performed there). Human sacrifices besides these were prohibited by the king. From that time onwards the people lived a care-free life.

The following books were written by the orders of the great king Dhanya Manikya, the lord of Kamala (the queen) : Utkal Khanda panchali, Yatra ratnakara-nidhi, a treatise on astrology, and a poetical rendering of the same for easy understanding of the people.

This jewel of a king (Nripa-Mani) introduced here the subjects dancing and music from the country of Trihut and these arts were



then taught in this state. The Tripura people practiced music since that time and in that style. They played on stringed instruments where of the strings were made of goat's entrails.

Thus the king passed his days in great happiness. The subjects also enjoyed a very happy life.

King Dhanya Manikya then devoted his mind to religious activities. By his orders the gold image of the goddess Bhuvanesvari was made. The image contained a maund of gold. After the construction was over he brought a sadhaka (saintly worshipper) who put life into the image. A piece of cotton was put before the nostrils of the image. It was noted that during the time of worship the cotton was flown away by the wind of breath. The image was kept in secret inside the temple so that even the king's sons could not see it. Later on he constructed a shrine for Vishnu. The king dedicated it to Vishnu in a Sattvika (enlightened) state of mind. Then he started constructing another shrine. He performed Vastu-puja (worship of the deity of home stead) and made the sankalpa (resolve to do the puja)-all in propitiation of Vishnu. At night, however by the will of goddess Bhagavati, he dreamt, a dream. Bhagavati said in the dream, 'O great king, do install me in this shrine. There is the goddess Cattesvari at Catigram. Nearby that temple I reside in a stone, and my manifestation there is obvious. Bring me hither from that place and worship me in this temple. You will get ample rewards in what even way you perform the worship. After the dream the king said all about it to the Brahmanas present whereupon they spoke highly of the dream. Then Gen. Rasanga Mardan Narayan was deputed to Cattal. The image of the goddess was discovered exactly at the place seen in the dream. The image was carried to the (Tripura) state with great festivity and fanlure. The king soon visited the image and made obeisances. After some days the

construction of the sluice was complete. The king dedicated it to the goddess on an auspicious day. He considered his life successful by the installation of Kalika there. Various animal sacrifices were made including human sacrifice. Various offerings such as fish, meat etc. were made in the puja. The following verse was inscribed on a slab of stone in the temple and a merical composition in Bengali payer metre was added for the masses to understand-

(Sanskrit verse)

*maya Murarer iyam Ambika ya  
muncati amusya nikatam na kutra  
prante Bhavanya dhruvam asa Kesavah  
Sri Dhanya-Manikya-viniscities iyam.*

-This ambika is a magical power of Lord Murari (Vishnu). Nowhere does he leave her company. Kesava certainly remains by the side of Bhavani. This is the firm conviction of Sri Dhanya Manikya.

(Bengali verses)

*Harir mayate Mallikar parkas  
tena maya vestita thake manaver pas  
ei tattva satya jana Kesav tahate  
Sri Dhanya Manikya krta nirma ita hate.*

-Mallika<sup>5</sup> is the manifestation of Hari's maya or magical power. So (Hari), encircled by maya, exists by the side of man. Know this philosophy to be true, for Kesava is there. Here is a (shrine) to this deity constructed by Sri Dhanya Manikya.

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5. Mallika is probably an old name of goddess Sakti; e.f. Mallikarjuna tikha in Andra Pradesh.

King Dhanya Manikya constructed still another shrine. It was at Ratnapur and the Fourteen Deities were installed in it. Sri Dhanya Manikya himself performed worship in that temple.

Now, there was a sacred place named Phalamatisvara in the extreme south of Tripura. The king visited the place and issued some coins called jarab (or jarap) on that occasion. Then he made conquest of Catigram and issued gold coins (mohar) as a relic or memorial.

At that time the king got reports from Kukis as to the dealings of S'iva with the Kuki women (Kukini)<sup>6</sup>. He heard also that gold was produced in the Kuki land. A son-in-law of the king was named Hopa Kalau. He was deputed to the Kuki land to bring the S'iva-linga from there. He reached the Kirata land after some days and took the S'iva linga with great care. He put it into a betel case (panbata) and wrapped it in cloth. Then he set a seal on the packet and sent it to the king in great haste. When it was presented before the king, it was found that the S'iva linga had already escaped from the case somewhere in the way. It was learnt that the linga was there in the betel-case upto the other bank of the river Manu. But while the beared was crossing that river, the linga returned from there to its original site. On hearing this the king was greatly surprised at heart. He pondered over the matter for a while and then said to himself. The lotus-feet (of Siva) that even Brahma is unable to touch, I, the lowest of the low want to catch hold of.

The son-in-law Hopa-Katau was of a proud nature. He then went to the Kuki land in a palanquin called thangcang to bring

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6. e.f. Kucani, Kucuni (Kue woman) of Bupali literature.

gold from there. Then all the Kiratas met and conferred thus. If this man takes gold from here, a thana (army station) will be set up here by the king. During their conference the son-in-law was served with wine. When he was gone off his senses as a result of the drink, the Kukis hacked him to pieces. The king came to know the death of his son-in-law and then the Kukis were arrested and punished.

Sri Dhanya Manikya constructed four shrines one after another. The artisans got good remunerations for their labour. Later on the king asked an artisan, — ‘Do you know better artistry than this?’ Hearing the words of the king the artisan said, — ‘Yes, I know more of temple architecture than this.’ The great king flew into a rage to hear this. He said, ‘You say this again and again. You were asked to display all your art here. But you have withheld much of your learning and cheated me. I know it for certain that you have defied my instructions. Then he ordered his man, ‘Take him to the river side and put to the sword.’ The man met this fate as a result of his own doings. He was beheaded by the order of the king. None came to plead for him.

Later, various musical instruments were played, many amusements made, and a lot of poems and songs composed to suit the festivities in the temple.

The king ruled happily for a pretty long period. Then as luck would have it, he was attacked with small-pox, and thus he attained heaven. The chief queen Kamala accompanied him by laying down her life in the funeral pyre of the king.

Rana-Catur (the narrator of the Rajmala) then said to Amar Manikya. ‘O Jewel of kings, hear what happened thereafter. Great disasters swept over the capital as during a manvantara (fall of a Manu and accession of a new Manu) Listen, those

belonging to your dynasty were very cruel indeed' (or the tale of your dynasty is very painful).<sup>7</sup>

### **The Canto on Deva Manikya(1520-1531 A. D.)**

#### ***(Deva Manikya Khanda)***

After the death of King Dhanya Manikya, his son Deva Manikya became king. Maharaj Deva Manikya was a very good man. He conquered Bhuiyan and thereby extended his frontier up to the sea. Great king took ceremonial bath in the Phalamati tirtha there. He also minted mohars (gold coins) and performed religious gifts there. There was another place called Durasa in that region. The King performed ceremonial bath and made libations (tarpana) to the Manes there. After this pilgrimage the king returned to the kingdom, having set up an army station at Catigram.

Now, there was one Laksmi-Narayan who hailed from Mithila and was conversant with the various Tantras like a mendicant (sannyasi). The king was initiated by him with the mantras of all the Mahavidyas one after another. Then he practiced purascarana (automatic utterance) of the mantras with the wrong impression that he had attained divyabhava (divine state). After this, he practiced vira-bhava (heroic state). He performed Tantic circles (cakra)<sup>8</sup> and started practicing flagrant, unlawful acts. The king was then made to take his seat in a cremation ground (Smasana) to perform smasana Sadhana (occult rites in a crematorium). In the mean time a menial (basuya) was tutored by the Brahman, Laksmi Narayan, to impersonate a deity and make some oracles

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7. Obviously this refers to Dhanya Manikya's issue of death sentence to the chief architect in hot haste.

8. e.g. Bhairabi catra. As to this cakra the Mala nirvana tantra says (8,180): Pravrthe Bhairavi cakre sarve varna dvijottamah (=when Bhairavi-cakra is started all caste are as good as or better than, Brahmins. This indicates relaxation of caste restriction in the Sakta cult.

in the dark. The menial climbed upon a tree and called out to the king. 'Sacrifice an army commander, and then you will be able to have a vision of your deity. On another night the king took to the cremation ground one of his generals, whom he sacrificed there. Another day when the king sat down in the cremation ground, the invisible basuya asked the king for another army chief. The king sacrificed as many as eight Generals one after another, but still he failed to have a vision of the Devi (goddess Kali).

As a result of his continuous killings of the Generals the king turned black of complexion. Someone addressing the king while taking his bath in the bathroom said, 'Your enemies, the Mughals and the Pathans, are now jubilant, in as much as you have put to death many of your Generals who were in service from the days of your father. The capital is made destitute of heroes by you. Listen, O Ruler of the people, you are now devoid of valiant warriors. That Brahman has led you to this miserable state. All people of the country are panic-stricken, being unable to know who on what night will be led to the cemetery. 'O king, you have broken your power with your own hand. You have ruined the whole kingdom for the sake of that Brahman.

The king listened all the while, but made no reply. He went straightway to the cemetery (Smasana) for his sadhana. Hearing all these, the Brahman got apprehensive, and catching the king and butchered him in that very cremation ground. After the murder he left the corpse lying in the cemetery and reported about the king's death to the public with great humility. He said that, the Maharaja died in the Smasana because of his great fear for Yaksas and Kinnaras. The Brahman then went to the place of cremation along with armed guards. All wept to see the deceased king. The queen who was the mother of Prince Vijoy Kumar, and daughter of the Head priest (Chantai), and was rich in beauty

and virtues, accompanied the king in his death by dying in the funeral pyre with the king.

### **The Canto on Indra Manikya (1531-32)**

#### ***(Indra Manikya Khand)***

The Youngest queen, the mother of Indra Manikya, was involved in corruption with the Brahman (Lakshmi-Narayan). Now, that Brahman conferred himself for a while and then installed Indra Manikya as king in the capital. He put into prison at the village Hirapur the late king's eldest son named Vijay with a big boulder (Maha Sil) at the door to prevent escape. In this way the Brahman became the virtual ruler for a year or so. He brought from Mithila two hundred and fifty soldiers as a reserve force. The wicked Brahman Lakshmi Narayan conducted the state affairs. As a result cutting and killing became a constant affair. Nothing all these unlawful acts the Tripura people grew turbulent and conferred among themselves. All people said, A great evil has befallen the land, and the people of the kingdom of Tripura are rendered helpless. The army General-in-chief named Daitya Narayan devised a plan forthwith to kill the Brahman. It was decided that the people would keep watch over the ferry ghat of the Gomati, and catch the Brahman while on his way to the palace. At noon time one of them met the Brahman and said, "The queen-mother is ailing. Please come to see her. She is attacked with stomach-ache. Come sharp to see her. If you make a moment's delay you may or may not see her."

The Brahman said, 'I have seen her all right. But anything may have happened accidentally. I don't know what has happened.'

At once he called out to his attendants to bring his palanquin called chaturdola. The Brahman, seated in the palanquin, proceeded all alone. Just as he crossed the river and reached the ghat the Tripura armed guards apprehended him. The Brahman

was at once impaled. He recited the following verse and died on the sharp stake-The Sanskrit verse is —

*Kim naiva santi bhuvi tamarasavatamsah*

*Hamsavali-valayino jala-sannivesahs*

*Kodagra-durgraha taram khalu catakshya*

*Paurandarim tadapi vanchati vari-dharam.*

(Bengali versification of the above) :-

Translated —

Are there no reservoirs of water on earth bedecked with lotuses and circles of swans in them? But what an evil planetary influence on the Cataka bird (lark)? It longs for the heaven sent flow of water which is very difficult to appropriate (He i.e. Laksmi Narayan, meant by this that he could easily live a layman, but he had an ambition, and this led him to ruin).

After this Daitya Narayan the General-in-Chief, rushed with an army, duly equipped, to where king Indra Manikya was staying. They killed the king by dashing his against the ground several times. The 250-strong Mithila army was driven away after a short skirmish. Some of them were killed and some fled for life. The queen mother also was done to death by the furious mob.

### **The Canto on Vijay Manikya (1532-1572)**

#### **(Vijay Manikya Khand)**

Next, Daitya Narayan went to Hirapur along with an army and brought Vijay dev from there. Vijay dev was enthroned on an auspicious moment. Salutation was made to him by all present including the armymen. He came to be known as king Vijay Manikya. His chief queen was named Punyavati. She was a woman of lucky birth in all the Tripura dynasty. As she was by name Punyavati so was she highly esteemed all over the land and abroad. She donated a large number of villages to the



outstanding Brahmanas in the Homnabad district as well as in Tisina. The deeds of gift were inscribed on a copper plate in the name of queen Punyavati. A few verses were written and in them she was mentioned as Punyavati, Sati (chaste) etc. She donated land beyond measure, but in every case with the formalities. As she was named, so did she perform meritorious deeds.

General Daitya Narayan was a highly virtuous personality. He constructed a shrine and installed the image of Jagannatha there. On an auspicious moment he dedicated the temple to that deity. He had brought images of Jagannath, Balabhadra and Subhadra from Utkal after a touch of Lord (Vishnu) Jagannatha there. Gradually he started the twelve festivals (yatra) in twelve months. He performed worship with great devotion. He had acquired a lot of good luck in his previous birth. The king also visited the temple and paid his devotions to the god. He used to go and bow to the deity every evening.

After some time, the temple suffered a crack in an earth quake. This damage resulted from an ill-will of the Deity.

Now, the king reached his sixteenth year, and was in the prime of life. But all political activities were the prerogative of Daitya Narayan. Horses, elephants, band and everything that the king possessed were at the disposal of the General and could not be brought out without his permission. Even for state affairs these things were not available without his sanction. The General would say, 'The king's belongings are now kept in my house. You will take away all these after my death. Who can withhold them at that time?

Hearing this the king thought to himself : He does not give me anythings even though I ask for it. What should I do in these circumstances?

Now, Daitya Narayan had a brother named Durlabh Narayan. He was very wicked and committed all evil deeds. He was in the habit of carrying off beautiful girls of other people. He acted according to his own sweet will, because his brother was all in all. A beautiful woman of a poor family used to sell vegetables in the Madhavtala market. Once Durlabh Narayan, while passing that way in his palanquin, saw and lifted her away at once. Her husband reported the matter to the king. Yet he did not set her free, for he was notorious for his reckless character. The king took it to heart but kept silent. Anger arose in his mind, but he suppressed it within. Now Daitya Narayan's eldest son-in-law was named Madhav. The king told him all this. He said, 'Madhav, listen. You are my sister's husband. This kingdom is not mine, but Daitya Narayan's.' The king's hint was that Daitya Narayan should be put to death. Then Madhav began to speak as he thought fit. 'You will restore your kingdom, but Madhav will die. Only then your kingdom will be free from trouble. Your queen is the daughter of Daitya Narayan. If she hears this (conspiracy) she will take my life. O king, you are indeed very kind to me. Daitya Narayan too has a great compassion for me. He desposits all his earnings with me. Always he takes the food supplied by me. I am his chief son-in-law. He has a great faith in me. According to our scriptures.

(Sanskrit verse)

*mitra-drohi krtaghmasca ye  
ca visvasa-gliatakah  
te mara narakam yanti  
yavaccandra-divakarau.*

(Bengali versification) :

Translated —

A traitor cannot escape hell. He lives in hell as long as the moon and the sun exist. There is no more heinous sin in our religious texts, than that of a treacherous person.

The king and Madhav then came to a commitment, Madhav was asked to go to Bhusana and stay there. The king said, 'If any farman letter in my name is directed to you, you should not carry out the instructions contained therein by my order. When you will see my diamond ring, only then you will have to come in full confidence (that the letter is mine). The king promised not to kill Madhav. Madhav then left and went to meet his wife.

Madhav was sitting tongue-tied and morose in his house. A servant of Daitya called on him and took him to Daitya. Daitya Narayan said, 'Where have you been so long? You have not given me food in time, and the day is far advanced? Upon this Madhav gave him a variety of food-stuff. Daitya Narayan then took his meal. By nature the Tripura people are addicted to wine and meat. After meal he quaffed a large quantity of wine. 'I will not drink more,' said the General. Madhav said. 'Drink drink, and made him drink profusely. As a result of heavy drinking, the General fell flat on the bedstead. At once Madhav took a sword and cut off his head. After this he set fire to that grand edifice and gave out the report that the General had died by fire as a result of the arson. On seeing that big fire people were exclaiming, 'Alas, alas,' They believed that Daitya Narayan perished as a result of the fire, that burnt down the house. The king went there on horse back immediately. He saw that everything was being burnt to ashes by the fire. The king then brought to his palace everything that remained—elephants, horses, troops, political staffs etc.

In the meantime Queen Lakshmi, the daughter of Daitya Narayan, came to know the secret plot of the king with Madhav. She apprised the king of Madhav's evil designs. The king paid

no heed to the queen's insinuation. Then the king went away on a hunting excursion leaving his diamond ring in the house. The queen sent for a maker who made a similar ring for her. She sent that ring to Madhav. The latter, on seeing the ring, arrived at once. By the order of the queen he was assassinated then and there. The king learnt this news after three days and became fiery with wrath. The murderer was arrested and brought before the king. "By whom were you engaged?" asked the king. Trembling with fear the man said to the king in the court –

"The queen ordered me to kill king Madhav. I am in fault to this extent. Hearing this the king grew irritated to a degree and at once the man was led to the open and executed. He also sent the queen to exile in a forest that very moment. The place was Hirapur and the queen lived there in utter despair about life. Formerly Hirapur was called Lakshmipur. The queen of Udaimanikya changed the name to Hirapur. While queen Lakshmi was in her sylvan exile, the king wedded another woman and made her the queen. At the instance of the leading officials and friends the king took back queen Lakshmi after a time.

King Vijay Manikya then in early days of his youth made up his mind to annex some northern as well as southern territories. The royal army had the intention to conquer right and left sides, and the king wanted to occupy the right side and the territory to the north of the capital. Kala Nazir and other warriors of the south were deployed to wage war in the northern territories. Atmaram and other thanas of the Khasiya king were conquered by the Tripura forces and the frontier was extended up to that area. All the zemindars of the land of Sylhet assembled to meet the Tripura king. The Khasiya king himself came with the group and he met the Tripura king and gave him assurances of his help again and again. The king then granted him five elephants and ten horses.

The Khasiya King then asked for a mother elephant with her calf. King Vijay Manikya granted that too as a reward (inam) for his promises. With the grant of the she-elephant that king went back to the land of Jayantiya. Reaching his own country the king loudly proclaimed, 'The Tripura king has presented me with elephants. It is I who alone have got an elephant with the calf from the Tripura king. The Jayantiya king cirenlated this in the whole country. A Brahman begger who heard this came from Jayantiya and reported everything to the Tripura King. The king became very angry to hear this. He ordered the Hadi troops to march against Jayantiya. Twelve thousand such troops were listed including the Hadis of the King's own territory, and those of Cattal, Suvarnagram and Srihatta (Sylhet), Local Hadi commanders had the Hadi regiments of each area. Twelve thousand Hadis marched with spades in their hands beating drums called 'dagar'. The Hadi troops had received four months salary and then drinking wine and eating pork they marched on the expedition. They sounded their 'dagars' with a 'ghur ghur' sound. The Hadi troops advanced well equipped with all out-fit. The northern Hadis marched ahead with their banners. The Hadis of Vanga-desa kept in the middle in the form of a thana. The Hadi troops of the south. Catigram etc. brought up the rear with a great uproar. They were beating drums, dhemas, dagar etc. and dancing with hands raised upwards. Some of them revolved overhead their swine-chasng sticks (lathi). Thus equipped the entire force advanced and reached a frontier thana (army camp or cantonment). The Khasiya king heard all these happenings. At once he went out and met the Hedamba king. A messenger was sent to the Tripura king. The Hedamba king, Nirbhay Narayan, wrote a letter to him. With a smile Nirbay Narayan got the letter written to this effect 'O Noble brother, that he has assumed the

title 'Raja is improper. Besides all people say, the Hais are fighting Jayantiya. For my sake please forgive him.' Nirbhay Narayan wrote this in his letter. On receipt of the letter the king called back the Hadi troops. A thana of the Tripura king was set up at Srihatta (Sylhet) Kala Nazir was posted in the Tripura thana as officer in charge.

Maharaja Vijay then advanced against Catigram with a very powerful army two thousand strong. The king of Catigram had one thousand Pathan soldiers. Now a vizier of the Tripura king named Pracanda Uzir, led another regiment of one thousand Pathan troops of Bengal (Vangal). These Pathan troops had not been paid their salaries for two months. The vizier did not make any payment at the time. He was telling them, 'I will pay today or tomorrow but did not keep his word. For this reason the Pathans killed him. Prachanda, the Vizier, was done to death at Meharkut Fort. His son Pratap Narayan fled away and saved his life by entering into a jungle. All the Pathans turned strangers (be-gana) to the king they made an attempt to plunder the king's palace at Rangamati. But the palace guards defended the fort carefully. Again, those barbarous Pathans hatched another secret plot to kill the king of Tripura at Catigram. But they quarreled among themselves as a result of talking alcohol and all their evil designs leaked out. The king enquired of his men. 'I hear that the Pathans are conspiring at Catigram in Bengal (Vanga). They repeated the same report to the king. Being confirmed about this the king rounded up all the Pathan rebels. Then he offered to the Fourteen Deities one thousand troopers of the Pathan cavalry, and also a large number of their rank and file. The king soon came to Rangamati and on the way he heard the death of his vizier. Then the king turned towards Vanga (Bengal). The Pathans came to know all that had happened by that time. They then took

to their heels and reached the king of Gaud. Enraged the Gauda king ordered a vast army for a fight. The army marched towards Catigram. They were advancing with a great uproar. General Mamarak Khan, a brother-in-law to the Gauda king, who was a great hero with rare valour and dexterity in warfare, led an army of 3000 horse and 10000 foot holding shields and bows.

The Pathans were a veru dangerous easily irritable and haughty race. Gen. Mamarak Khan was marching to Catigram with such type of Pathans. He then reached Catigram along with his troops. The Tripur troops fell back under heavy pressure and the Mughals (Mogals) won. Hearing this report the king, Vijay Manikya, grew furious and reproached his generals severely. Now, Gen. Kala Nazir was posted at Sylhet in the right frontier<sup>9</sup> (daksin baju) and he was victorious there. But the troops in the left frontier fled for fear of the Pathans. As there was no mounted regiment (i.e. cavalry) in the Tripur Army, the pathans succeeded in capturing the Cattagram thana. The royal Pathan cavalry had turned disloyal and it was noted by all and sundry that the Tripur army was without a cavalry. Then the king managed to send a cavalry regiment. The fought the Pathans for long eight months but could not take the Catigram fort. Hearing this Vijay Manikya angrily sent spinning wheels (carkha) to his Generals<sup>10</sup>. He at once summoned Kala Nazir from Srihatta. He arrived in Tripura with the troops of the right frontier (daksin baju). The king honoured Nazir like his son, and sent him to Catigram. The great hero reached Catigram along with the army.

Kala Nazir took the offensive just at day break. The left frontier troops that had been sent earlier were placed in the rear.

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9. Left frontier=Chittagang border (RM=11,301)

10. Carkha=made of dismial from Military service.

Both armies dashed forward into a bloody battle of arrow shots and gun fires at the initial stage and sword charge next. The sword strokes produced a great clanking noise all over. It was a dreadful fight between the Tripurs and the Pathans. The battle field was strewn with the bodies of horses and men, and blood and only blood was everywhere. The dead elephants were lying with their tusks buried into the earth. In some areas excited elephants were lying with their tusks buried into the earth. In some areas excited elephants were lying engaged in a tusk-to-tusk fight and deadly embrace, as if two rain clouds clashed and thundered. Both armies kept within their limits. The fourth division (prahara) of the day was gone in the crucial battle and only four dandas in the afternoon remained. Now, Nazir was in the front line of the battle, with his troops behind him. The Pathans heard that Gen. Kala Nazir was in the lines. They surrounded him at once, but the royal army gave to resistance out of jealousy. As a result Nazir fell fighting. The dull Pathans took it for Victory in the battle and went back into their strong hold quite exhausted. They were awfully tired and wounded too. Some of the Pathans were pestered with hunger and were looking for food. Some drank water and some others returned to normalcy. The elephants and horses were given water to drink and thus calmed down. Some of the Pathan soldiers went to cook food, and some fell to. Just at that time the Tripur troops held a conference. One Gajbhim said, "The king's adopted son Nazir has fallen. What answer will you all give? After much deliberation the army decided upon a plan. They dug a tunnel below the Pathan camp after dusk. The soldiers did the digging with their own hands. Then they entered the camp by that tunnel for a fight. Three thousand Tripur soldiers got into the camp with swords and bucklers and began to hack and new down the Pathan troops. The Pathans left



the camp leaving behind heavy casualties. Mamarak<sup>11</sup> Khan (the pathan General), along with his mother, slipped into a hide-out in the camp. He was hiding some where in the boundary wall. The Tripura troops were shouting on all four sides, 'Seize him, seize him.' They surrounded the wall and shouted, 'Mamark, Mamark.' Then Mamarak Khan's mother said, 'If they burn us down, we shall never have a burial.' Hearing the words of his mother Gen. Khan called out to them. 'Give us assurance of safety, and we will come out and meet you.' The Tripura troops replied, 'No, we will not kill you. We will take you to the king.' Hearing this, Gen. Khan met them by himself. At once he was put into an iron cage (pinjar). They called him so many bad names, because (according to them) he was a heathen (Kafer). Then they started taking him with them. A thana officer was stationed in the Cattagram fort. All the belongings of the Pathans were sacked. Their elephants, horses and such like booties were reserved for the king. All other things were bagged by those who could find them. Some pumpking shaped nuggets of gold weighing about a seer (ser) were found and sent to the king.

An infantryman (paik) happened to hide a gold pumpkin. Then he took it to a liquor shop and drank wine. He had appropriated the pumkin taking it to be made of brass, and drank wine fixing one anna of the metal as price. The remaining portion of the lump he took to the king. Later on, he came to know that it was a gold pumpkin. Hearing the story from a messenger the king made an enquiry into the matter. It was then reported to the king that the foot soldier (paik) had drunk wine at a liquor shop and that eight seers of wine were quaffed. Hearing this the king employed a

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11. Perhaps ramara is correct form of Mubarak, some think the name was Muhammad Khan (RM-II, P.-261)

special emissary who arrested the liquor-dealer and brought him before the king together with the lump of gold.

In this way the king had a collection of five hundred gold pumpkins (Kusmanda). The king took the pumpkins from the liquor-dealer, but paid him the exact price for the liquor consumed. He arranged payment of cowries to the liquordealer from the king's residence.

This over, the Tripura troops placed the cage with Mamarak Khan inside, just outside the Golden Gate (Suvarna dvar). Then they reported everything about him to the king. Then he was brought near golden gate. The king ordered that he was to be brought out of the cage. Then the king presented a lot of fine robes to the Khan. He saw the king but did not make a salute. But the king said nothing for he bore no grudge against him. By the order of the king Mamarak Khan was brought to the palace gate Gen. Khan was proud at heart because he was the brother-in-law of the king of Gaud. The king (Vijay Manikya) had no intension to kill him. But everyone has to meet the fate allotted to him. The Head priest (Chantai) of the king, named Durlabh, then said to the king, 'I will sacrifice this Khan to the 'fourteen gods'. The king said, 'O Chantai, this is not proper for everyone says that Mamarka Khan is a bobleman.' The Cantai again said to the king, 'I have the divine behest to sacrifice Mamarak Khan.' The king then became silent. Taking it for the kin's approval, the Chantai (Head priest) led the khan to Ratnapur. The khan passed the night at the village of Ratnapur. At day-break the Head priest (Chantai) as well as his assistant (deodai) bounded him with hands behind his back. Then he was bathed and dressed in yellow robes. He was seated before the fourteen deities. But he turned westward of his own accord. He was forcibly turned to face the east. But again he turned to the west.' Again and again he turned away his

neck. A servant of khan was present there. He said to Mamarak Khan, 'We know that you are a brother of Hazrat Ani. You are Mamarak Khan by name and an army General of the kingdom of Gaud. A man of such status, you have fallen into the clutches of the heathens (kafir). Now, God (khoda) is in the west. Is he not in the east as well? Why should you make a distinction at such a crucial moment? If the beathens kill you, you will fare well afterwards. You will reach heaven without let or hindrance. Please turn to the east and expand your neck. Get out of this body as early as possible.

Hearing this the Khan recited the Koranic passage called kalmia, turned to the east and placed his neck ready (for the blow). The head priest named Khithung dedicated him (to the deity) and his assistant (deidai) of the Lika tribe took a big sword (varana) and beheaded him. Mamarak Khan, the enemy of Tripura was thus cut up. Putting together his heart, head and blood he offered all before the deity. He did everything according to the rules. When his heart was cut open, a terrible scene caught their eyes. There was a doll of gold inside the heart. Seeing the rare object the Chantai (head priest) showed it to the king. The king assumed it to be a sign of good fortune and preserved it in an inner apartment.

Seven days after this a letter came (to the king) from the king of Gaud containing the message. 'You are a friend of mine. Please set free Mamarak Khan. I will give you a big chunk of my territory by extending your frontier upto the river Padma. This will include the land of Yatrapur. The king was surprised to hear the contents of the letter. He reprimanded the cantai in front of his courtiers saying, 'If I had released Mamrka Khan, the king of Gaud would have been under my control. But, O cantai, you have earned for me a bad reputation.' Then the king added, 'It is now useless to

repent'. He sent a written message about the death of Mamarak Khan. An officer called Visvasa (confidential assistant) wrote the letter on a gold sheet. On hearing the contents of the king's letter the Gauda King rose (and retired for the day). Again the king of Gaud sent a messenger (to Tripura) with the message that armed hostility was started with the forces of Delhi (Daud) Badshah was coming to Tripura with his family in order to lodge the family in the king's residence. His messenger came and delivered this news to the king. The Tripur king gladly agreed to the proposal. On another day the king said to the messenger 'Akbar (Ekabbar) rules in the west, I myself in the east, and the pathan race in between the two.' Hearing this the messenger replied. 'Badshah Daud is a very grand figure. He cosily sleeps between two wives on his two sides. Thus Daud-Badshah lives a happy life. At these words of the messenger the king got awfully angry and at once ordered that he should be put to the sword. The messenger was seized and taken away by the executioners (bachar). Then Gen. Gaj Bhim Narayan said, 'O king, it does not behove you to kill a messenger. It is said that the pathans are a less civilized and haughty race. Then by the order of the king to expel the messenger reported the events to the Gauda king. The formidable pathans rebuked him bitterly and then said, you are deputed to cultivate friendship and amity (with the king of Tripura), but you have returned after brewing a quarrel there by the will of God (khoda). The messenger said, 'The Pathans will no longer be able to hold their own here. The Mughals (Magal) will occupy the Kingdom, and the Pathans will disperse.'

In the meantime king Vijay Manikya made an expedition against the country of Bengal (Vanga) with a huge army and other non-combatants. A fleet of five thousand boats was prepared. A cavalry of one thousand horse was put into the boats was

prepared. A cavalry of one thousand horse was put into the boats under his direct charge. Five musketeers and five bowmen were placed in every boat. Foot soldiers were accommodated in a separate fleet. Different types of boats such as dinghy etc. carried the armymen. The party was fully equipped and gaudily bedecked in as much as Vijay Manikya himself was proceeding with the party. At first the king performed ceremonial bath in the Brahmaputra. He stuck up a flag staff (dhvaja) on the ghat and made gifts according to the injunctions of the sastras. The king visited Lohitya, the chief of the tirthas, performed bath and gifts and thus rendered his body holy. The king erected flag-staffs on the very site where Bhrguram did in the past. A thousand gold flag staffs were stuck up by the king. He then made gifts of gold to Brahmanas. The Brahmanas bagged all the donated gold. Vijay Manikya earned a great reputation at Dhvajghat (the flag-staff ghat).

The king then summoned the zeminder of that area and purchased five dronas of land from him. Then he donated that land measuring five dronas to Brahmanas. Since then the village was known as Panca-drona. The village Panca drone is adjacent to Dhvajghat.

King Vijay Manikya was a repository of virtues. The rivers Lohitya and Ganga flowed by the west and Yamuna and Saraswati by the east (of his kingdom). After performing bath in the Brahmaputra he stamped a special kind of gold coins called Jarap. It was inscribed in these gold coins (Mohar) that the king had conquered Dhvajghat (Dhvajghat-Vijayi). After his bath in the chief tirtha (Tirtha raja) he went over to the river Laksa and after bathing there in he brought out another set of Jarap coins. Then he went to the (river) Padmavati by the Icchamati river way. After reaching Yatrapur he performed bath and libations to the Manes

in the river Padmavati. After this he brought out another set of Mohars. He and his army men drank the water of the padmavati. The king had a sojourn for several days there. In the meantime emissaries of the Gauda king came in disguise to observe the situation. They were two itinerant singers (Bhat). They climbed a lofty tree and saw that the (Tripura) king had his abode there on the bank of the Padma. At that time the king's spies happened to find them there. They then caught the Bhatts and brought them before the king. The king asked them, 'Tell me the truth. By whom were you sent here and for what purpose? Hearing the words of the king the Bhatts replied, 'We are sent by the king of Gauda to see you, to note how the Tripura troops look like, how they ride their horse and what kind of sword and shield they use. This is the fact. I tell you. Your spies espied and brought us here'. Hearing this the king set the Bhatts free and they went their way. He did not take their life on account of this (correct) statements of theirs.

Now there were many beautiful women at Suvarna gram. They were forcibly carried off to the king's residence. The Tripura party then went to Vikrampur and soon came back. The inhabitants of Suvarna gram spoke ill of the Tripura people when they saw them. The king noticed all this and became angry at heart. He stayed there for some days. (Every night) His bedstead (palanka) was placed in the house of a land lord (Chowdhury) of noble birth (kulina) who had a beautiful daughter. The lucky girl was paid at least one thousand rupees along with the bedstead. Thus he made his love programmes at Suvarnara. This was a flaw in the king's person. He did not deprecate even a low caste woman if she was beautiful. The king had a handsome physique with moon-like radiance. He was fair complexioned, highly educated (pandita) and superior to all men. His physical structure was very charming

like that of cupid (kandarpa). As to his innerself he always had a spirited, royal attitude.

The king had a bridge constructed over the Brahmaputra in a day, and crossed the bridge together with his army. He went to Kailagad by road way. There the king halted and had a river<sup>12</sup> dug by his men. The river was named Vijaynandini.

Then king Vijay, the Great, left for Sylhet (Srihatta). By the order of the king a foot-path (janganal) was constructed in the Taraph division of Sylhet. It came to be known as Tripura's foot-path (Tripura-r janganal). At Jinarpur the king dug a canal which was called Tripura's canal (Tripura-r khal). Then the king reached Ita via, Panca-khanda region.

A landed owner (Talukdar) named Bhanu-narayan lived there. The zemindars around him bore him malice. The king demarcated an area and wanted to hand it over to him. Then that Brahmana<sup>13</sup> petitioned the king for a grant of land. The king donated land to him by a copper plate grant. From that day onwards the good Brahman became famous as a Caudhuri. Again, another person made a similar petition. The first Brahman said, 'I have got every inch of land here. Then he expressed his desire to pay revenue for one fourth of the granted land and said, 'Only then we can submit on this from generation to generation. Otherwise my labour becomes fruitless. Then the king said, 'Do as you like'. The king asked the Brahman to pay the revenue as he wished.

The king then left for the district of Cauyallis. There the king engaged in a hunting excursion and enjoyed it much. He stayed there for many days with his army. Many armymen went on plundering the area. They were infantrymen two thousand strong, who were great sword fighters (khadait). They had a formidable

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12. river (nadi) = Canal

13. Brahmana=probably Bhanu Narayan

look with swords, bucklers and spears in their hands. One who could make seven circuits of the Dhanya-sagar lake were given the post of khadait (or khadatiya). Usually they are posted as guards at the palace gate on a round-the-clock duty. These people possessed a robust physique, and were as valiant as lions.

Now, a Khadait (swordsman) had gone out to plunder a place. The Bengalee people (vanga-desi) of the locality ran away at the sight of his grim attitude. A women fell at his feet and tied up the legs with her hair. Thus bound-legged by the woman he was unable to move. Suddenly her law band turned up. He struck that infantry-man (paik) on the head. The swordsman named Surya succumbed to his injuries caused by the blow. The incident was reported to the king by that time. The king got fiery with wrath and ordered to seize the culprit together with the entire population of the village. Some were caught and some escaped. The zeminder rounded up the murderer of Surya. The Swordsman and produced him before the king.

The king then left that place and went over to Balisira. He set up a village there and named it Viyaypur. After a few days the king moved to Unakoti and saw there a crore of Siva Lingas short of one. Then he visited Langla and from there he reached Dharmanagar. There he worshipped Hara and Gauri with a special desire. He resided there for some days in the palace of Dangar Fa's time. He saw there beautiful orange gardens of older days. Dagar Fa had another palace at a place called Tamkan. The king stayed there with a great show of power. Then the king returned to Rangamati by the Yaspur road. After reaching the capital he made lavish gifts. He performed virtuous ceremonies such as Tulapursa, and Kalpataru type of donations. His are two big ponds (dighi) and one temple at Hirapur. He dedicated land, which is evident from a copper plate in the



temple. He installed the sacred image of Vishnu entitled Hira Gopinath. Then he had a copper plate written with the following verse inscribed thereon-

*"Dhanya-Manikya Shupalo bahubhir Dhuvi Durlabhah*

*Tat-suto Deva-Manikyastat-suto vijayah sonrtah*

*Raja raja siro-ratna-nirghrsta-caranambujah*

*Sri Sri Vijaya-Manikyo raja rajabhi rajate."*<sup>14</sup>

Verses to this effect were written in the copper plate. A Bengali rendering in verse was given there for easy understanding. A king like Dhanya Manikya is rare in the world. His son Deva-Manikya was a jewel. King Vijay Manikya is his son. The crest-jewels of other kings rub his feet. He possesses immense power and shines among the circle of kings".

King Vijay Manikya brought from Dhvajghat a number of traders who were the makers of utensils, and settled them at Dhvajnagar.

At the time the old Chantai (Head Priest) died, and the king wanted to appoint a new Chantai. The worship of the deities was to be performed in the morning. But the king dreamt that very night the Deity saying, 'I will never accept puja except by the hand of Vijay Durlabh Narayan as Chantai. This is why Durlabh was made Chantai. Durlabh performed the worship of the gods from that day onward.

The king ruled the kingdom in this way.

Two sons were born to the king in course of time. The elder son was born at Dungu-tirtha. As such he was given the

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14. = King Dhanya Manikya is scarce unavailable to many in the world. His son is Deva Manikya, whose son is known as Vijay Manikya. His lotus feet are rubbed by the crest jewelry of the kings of king. King Vijay Manikya shines among kings.

excellent name Dungur. The younger one was named Ananta. Both the sons were depraved and of harmful nature. The king wondered to see this. He then asked astrologers about the events in their horoscopes (kosti). The astrologer said, 'There is a configuration of planets indicating amputation (cheda-yoga) in the horoscope of Dungur. But Ananta has a configuration showing kingship.'

Hearing this the king decided to send away Dungur Fa to Orissa without delay. The king of Orissa was named Mukunda. King Vijay wrote a letter to him saying 'Please give my son Dungur Fa an area of land measuring eight villages (Asta gram jami) in Orissa and look after him with affection. The king's letter was sent with the prince Dungur. The king gave him and enormous quantity of gold so that he might subsist on it his whole life. He was also trained to service Lord Jagannath. He shook foft parenta I love for his son Dungur, and sent him away to far of if Orissa without loss of time.

The king then intended to hand over the kingdom to prince Ananta. But he was of evil nature and passed his time in playing. He played hide and seek with children. He played on bet with great interest and jubilation. He lay down on bed and covered himself with cloth. Then he was carried by his playmates like a dead man for cremation as it were. A number of them used to go with him carrying plantain trees on their shoulders, others moved before and behind him that way. If any one rushed to him to forbid the act he abused him vehemently. He was a bad character like this. What more can I say? He had no fear in his mind that the king might hear all this.

Seeing that the prince was of wicked nature, the king celebrated his marriage with Gopiprasad's daughter.

The king said to Gopiprasad 'O' Gopi Prasad it is well with you, for you have become my son's father-in-law (Beyai) from today. At first you were in the Bachar community and you went to Dharmapur on Government duty. There out of greed you climbed upon a Palm tree of a Brahman. You were thrown down there on the ground by pricking with a bamboo pole.

The Brahman then reviled you and threatened to cut off your head with a chopper (dao). Your body was bruised as a result of the bamboo strokes. Afterwards I conferred on you the title 'Baduya' and employed you as royal cook (Maha-munsubi) in my kitchen. Once while you were serving me with food, I noticed that you had the signs of a banner (Dhvaja), a thunder bolt, and a hok (anuksa) on your palm. Then I posted you at the front gate of the palace. At last I made you General Gopi Prasad (Gopiprasad Narayan).

The king had made him touch the Salagrama stone, the symbol of Hari, in his presence, and in this way Gopi Prasad was made an army-chief (Senapati).

The king again said, 'Thus were you made a General. I hand over to you my son who is the husband of your daughter. The General fell at his feet and said, 'Your Majesty, you are so kind to this servant of yours.'

The king then, handed over the charge of his son to his General. At the time the king was forty seven years old, and he had enjoyed the kingdom for forty two years. Unluckily he was attacked with small-pox, and his suffering was great. The attack led to a high degree of fever as well. Dhanvantari Narayan, who was his father's occult or magical, physician applied his art as best as he could, but found it beyond his power to cure him, for his time was up. When death seizes one, no medicine has any effect. Yet the Maharaja wished to survive. He said, O Yadu Ray, please

help me. I will cover your whole body with gold. But human wish can serve no purpose, for fate is mighty. The king breathed his last before the Salagram shrine and his departed soul reached heaven. Even if a big house catches fire, the fire dies out at last. Such was the enjoyment of kingdom, in the case of king Vijay.

On his death there was a great hue and cry in the king's inner apartments. Gopi Prasad Narayan, father-in-law of prince Ananta, then enthroned his son-in-law (Ananta) who was since called Ananta Manikya.

The corpse of Vijay Manikya was duly washed and dressed with all royal garments and decorations. The taking the body and followed by military band consisting of drums, cornets, labours etc. elephants, horses, palanquins, called Chaturdol and military personel all spouses of the late king headed by the chief queen paid their last respects to their husband and reached the burning ground. The king's body was consigned to the flames at Vaikunthapur.

It happened like another Manvantara or passing away of a great age.

After the Sraddha ceremony, a tomb was erected in the burning place. It was called Salvation stone (Mukti-sila) and was actually made of stone.

### **The Canto on Ananta Manikya (1572-74 or 1583-85)**

#### ***(Ananta Manikya Khanda)***

King Vijay Manikya was dead and gone and Ananta Manikya became king. This news was heard by the Magadh<sup>15</sup> people. Gopi Prasad Narayan became the executive Head.

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15. Magad, Magadh = Mag or Mughal. In both sense the word the word is used in the RM.

Now, the king always had his meals at his father-in-law's place. If the king did not go to his house any day, he was sent for, and on his arrival he was fed sumptuously. Thus the king made it a daily routine to visit the father-in-law's house and take food there. The chief queen always pleaded with the king thus. 'Being a king why do you take your food daily at the father-in-law's house? You can not discriminate between good and evil, and have chosen the path of death'.

Hearing these words the king replied 'My father-in-law invites me. How can I refuse? My father made over the charge of my maintenance to him. If I do not carry out his commands, it will be risky on my part to live.'

Hearing this the queen kept silent. Death had laid his hand on the king and hence he paid no heed to the protests of the queen. She was seven years old and grew intelligent. The dull-headed king listened to none.

In this way some days rolled by. The king being under the grip of fate could not realize the situation that the Chief Minister Gopi Prasad coveted the throne and conspired to kill him, his son-in-law.

The king was practicing the art of wrestling at Gadabhim's residence. The Minister privately instructed the wrestling master Gadabhim, 'While training up the king in wrestling, you are to suffocate him to death, by fastening a noose round his neck.'

On hearing this Gadabhim replied promptly. 'I am his ancestral servant. More than a hundred generations have passed down to king Vijay, during our incumbency in this royal family. If I go to kill a son of this king, I have no hope of redemption. I think a king is equal to ten Brahmans. The killer of a king's descendant is destined to go to hell. It is laid down in religious texts that a very grievous sin (mahapapa) results from the murder of a king duly

enthroned with a royal umbrella. Especially, my family is maintained by that great monarch. What will be my justification in killing him?’

Hearing this the Minister became silent and offering him betel (Pan) to chew sent him away.

Then he tutored his sister’s son. Vir Mardan Narayan to dispatch the king. He agreed to do the job and lay in ambush inside a room in the way by which the king used to go to take his meals. As the king was passing by that one room house (kotha-ghar) he tied him by the neck with a piece of cloth and tightened the nose. King Ananta Manikya was thus strangled to death. He ruled about one and a half years, and was done to death owing to the machinations of his father-in-law.

**The Canto on Uday Manikya (1585-1590 or 1572-76 etc.)**  
*(Uday Manikya Khanda)*

Gopiprasad, the (late king’s father-in-law, gladly and publicly assumed the title Uday Manikya. He then entered the royal abode and ascended the throne. His daughter came out to abuse him. ‘Thou art a vile sinner. Since thou hast cut short this royal dynasty, thou art destined to dwell in the razor-edge like hell. Thou hast earned a stigma in the old age, which will lead thee to the hell. By murdering the king thou hast become a sinner.

In this way she showered on him abuses all of which are not recounted here, lest the book should get bulky.

The queen added, ‘I am eight years old, but I will accompany the king by self immolation. Thou wilt then be bereft of a descendant and people will note it with great joy.’

Hearing this Uday Manikya grew angry and held his back from accompanying the king.

The king was lying dead at the entrance of the palace, all grey with dust, as though he was fast asleep. By the order of the king

(Uday Manikya) the dead king was carried away by four foot-soldiers (paik) King Ananta was cremated near the site where Vijay Manikya had been cremated earlier.

The Chief Queen Jaya, the widow of Ananta Manikya again started speaking with great excitement in her mind; 'Thou most nefarious sinner, thou hast not allowed me to accompany the king. Thou hast murdered the king and art now well content. By slaying my husband thou hast misappropriated the Kingdom, and the wife alone remains outside, thy grip'.

So saying the queen attempted to ascend the throne. The king uttered 'Ram, Ram' and got down from the throne. He then removed the throne to the village Candrapur. 'You may live in your husband's capital. I will make a new Capital at the village of Candrapur,' he said to the queen.

He became King with the name Uday Manikya. But he earned a bad reputation by murdering a member of the dynasty of Kings.

Now, Rangamati was the name of the Capital from olden days. Since the time of Uday Manikya the name became Udaypur (Udaipur).

He constructed a temple with great care and installed there in an image of Vishnu which was called Candra Gopinath. Uday Manikya's palace was situated at the village of candrapur. The king had a large pond (dighi) dug there. It was named Candrasagar.

There were 240 women in his zenena. He made no distinction between proper and improper in this matter. He lifted perforce youthful girls of the citizens, and after ravishing them handed them over to whom he liked. Uday Manikya's son deflowered many other women in the full bloom of youth. Garud-dhvaj, a son of Aribhim, also committed debauchery with all these women. The military guards of these women

got afraid and lodged complaints with the king. But king Uday Manikya was of a very hot temper. He had their hands, legs, nose and ears cut off instantly. Some people were bound down as prey to dogs. Many were crushed under the feet of elephants. Some he put to the sword with his own hand. The tyrant killed life even on flimsy grounds. He was specially interested in taking revenge. He ate the flesh of village swine, and did all such nasty things. He was a tyrant and hence not all could serve him. Considering all this his bodyguard (raksaka) Garud-dhvaj fled to his father out of terror. He had the appellation Garud-dhvaj, because he fought many battles against the Gauda army.

King Amar Manikya again asked 'what did Uday Manikya do next?' Rana-catur-Narayan said, 'Your Majesty. Please listen how Uday Manikya's dynasty came to and end. The king of Gaud heard the death of Vijay Manikya, and the occasion of king Uday in the Saka Year 1494. There being no descendant of the former king, another man became king. That very powerful king of Gauda deployed an army to Catigram While the Gauda troops were marching by the way of Dara, Uday Manikya, sent Gen. Ranagan Narayan to intercept them, Ranagan Narayan was the husband of the king's sister. He was appointed the army-chief for the protection of the army. The king provided him with an army 52000 strong with 3000 commanders there of. Army officers like Candra drapa, Chandra Singha Narayan, Udaya Narayan, Ari Bhim. Aguyan Narayan and Gaja Bhim of immense valour were on the mark. After reaching Khandal they set up a strong hold and halted there. They were always on the alert because of the advancing Pathans. The Pathans proceeded by the way of Ghatla. Nothing signs from this that the Pathans had made Catigram.



Their target, the ageing Gen. Ranagan conferred with his men on this subject. Then he stationed his army, elephants and horses on the way to Cattal. On a previous occasion Ranagan had beaten the Pathans and this is why the old fellow fostered a great pride. "I will crush the Pathan troops like so many dogs' he said. Out of this self-conceit he advanced to engage in an armed clash by night. As he started jackals gave out ories on all sides; vultures sitting on the trees in his way were flapping their wrings; shooting stars were visible in the sky; and a bird of evil omen hovered over his head. He saw such orainous signs in his way.

All other army officers said, "This is not proper. One ought not to engage in a battle when the enemy is in the rear. This was the observation of all the army-chiefs. At that time the Pathans stormed into the Tripur camp. The fort was taken by the Pathans and the Tripur forces took to their heels. All the brave doing of Ranagan Narayan was thus smashed. The Tripur troops dispersed and fled for saving their life. The old Ranagan mounted on a she elephant also escaped. The Pathans cried out from a far. 'The Tripur forces have turned their back and left the field. The jubilant Pathan troops gave them a chase. They drove away all the Tripur troops. The Tripur army men were brave warriors and of enormous physical strength. But in the Pathan-Tripur battle there was a heavy casualty. Five thousand Pathans and forty thousand of the Tripur troops fell in the battle. The infantrymen of one side caught the enemy infantry and struck them down. Such valiant warriors were there in the battle.

The serving Tripura army fled back into their country and the Pathans entered into the Cattle fort immediately. The Gauda king learnt all these and in great joy sent a big reinforcement under Piroj (Firoj) Khan Anni and Jamal Khan Panni to Cattal knowing that they were (Valiant) fighter. With them Twelve Bengal

regiments were also deployed. A fierce battle was fought at Meharkul Fort. Gen. Bhangil Fa alias Udiya Narayan was killed by a cannon shot there. After that you were made an army chief in that battle. After you Ari bhim was sent by the king to that battle. For long five years the war was waged with Jamal Panni, the Pathan General.

Now in the Saka year 1498 the king (Uday Manikya) took a mercury pill out of his excessive interest in enjoying women. He did it all on a sudden. His testicles burst and he died afterwards. King Uday Manikya ruled for five years and these met his death in the above manner.

At that time darkness looked like day and the day like night. This was the report of the people of Tripura. That year an epidemic broke out in the kingdom and rows of human bones were visible everywhere. Many people lost their lives owing to scarcity of food stuff. However there was a bumper crop next year.

### **The Canto on Jay Manikya (1576-77)**

#### ***(Jay Manikya Khanda)***

The Uday Manikya's son Loktar Fa became king, and assumed the title Jay Manikya in secret. At that time Gen. Ranagan Narayan, husband of the king's father's sister, called you back from the Gauda war. This was because you were destined to become king. So you killed Ranagan in a battle at that time. Hearing this king Amar Manikya began to speak about the reason thereof. 'I knew nothing, I tell you, of the plot devised by Ranagan to kill me. I left Meharkul fort after this and stayed at Kalmigad fort with an army man. I returned to the capital, being summoned by the king. Ranagan made the conspiracy just at that time. By touching the Hari-vamsa (Purana) and the Sala-grama stone both. Ranagan then took oath (of non-

aggression) before me'. Now Ranagan Narayan was the Pisa (husband of father's sister) of the king.

Jay Manikya was but a nominal king. It was Ranagan, who joyed all pleasures of administration. He did all things according to his own sweet will. It was he, who supplied the armed forces to the army commanders. He used to travel in a four-fold palanquin (Caturdola) and was puffed up with pride. He always committed bad deeds without looking before and behind. He performed the donation ceremony called Tula Purusa and wished to be king. A big pond was half dug by Vijay Manikya. He attained to heaven after it was dug up to the heron-wading (vaka-cara) level. Later on, Ranagan had it dug to some extent and dedicated it with the name "old man's pond" (Buda-dighi).

Ranagan had a strong desire to become king. But his wife objected to it and this was his only fear. Ranagan took to wife another woman. That woman could read books, and this news had maddened Ranagan. The wife read out narrative poems (Pancali) and explained as she liked. She said, 'If anyone becomes king for at least a couple of Praharas (six hours), he sits on the throne of Indra (after death). On hearing this the old man grew avaricious. He planned to become king by murdering me. He invited me to a dinner. His intension was to kill me by making me heavily drunk. Without knowing anything I went there at the appointed hour. Then someone gave me the hint about his plan by cutting asunder a betel leaf stalk (Pan-batu).

Then I deceived him by saying that I had disorder of bowels and wanted to go to the lavatory (vahya-bhumi). Ranagan asked me to go to his lavatory but I refused to go there. I left that place at once. But I could not find my steed left in his gate openly. A horse of a clerk (Kayastha) was over there. I tried to ride the horse, but the man would not allow. Then I snatched

away the horse from him by force. On reaching home I gave a call to all my friends and well-wishers to wage war against Ranagan after getting ready with elephants, horses, armed forces and other staff. Ranagan also prepared for the fight on behalf of the king. He distributed six cubits of cloth to each of his soldiers, so that they might stifle me to death if they chanced to have me in their grip. Ranagan was equipped and ready at the palace gate.

Now my sons and others, well equipped with our regiments, hurriedly turned up on horseback. The sun had set before they reached the village Cauhatiya. My sons cut down many of his soldiers on the way. My tent was at Cauhatiya by the riverside. Ranagan had tents on the Kacuyachada brook.

His army was on the way to Thunailampada.

By this time a strategy occurred to me. Ranagan had a brother named Samarjit Narayan. Promptly I sent an envoy to him with a letter written in the name of Ranagan. The letter was received and gone through by Samarjit. He was sure that it was from his brother Ranagan. Receiving the letter he bowed his head to the letter. My envoy at once cut off his head.

After this a messenger from Ranagan went to Samarjit's place, and he clearly understood that Samar had been murdered. Ranagan said again and again from within the fort. 'My brother Samarjit is coming and he will beat the enemy in the battle. At that time Samar's head was thrown into the fort. Ranagan got frightened at the sight of his brother's chopped off head and fled from the fort. He dived in a fishery pond. He remained in the water with an earthen vessel on his head.

His son was arrested at the village of Hirapur. He was hiding in musking shed (Dhekiaghar). He was brought in chains and beheaded in my presence.

Ranagan was confined within the fort three days. He hid himself in the wather of the pond for another two days, and he was shivering. People noticed it from the pond side and the news was circulated. The man (who noticed it first) repoted it to a spy of mine thus: 'I have seen a man in the water over there'. The spy reported to me at once. He then went there with a number of army men to capture the man. He was brought out of the water and led before me bound. Then and there Ranagan was beheaded. The infantry men who decapitated Ranagan was given the title Sahas Narayan by me.

Later on I reported this news to the king :-

'I have put to the sword your enemy Ranagan. Hearing my words the king kept mum. But he killed my relatives for this reason. Then I went with my army to console the king. I asked : 'For what offence did you slay my relatives? The king was terror-stricken at the sight of my army. Soon he mounted a she-elephant and drove southwards. I realized that the king had an evil design in his mind. All my sons pursued him. The overtook him near the temple of the goddess Kalika. My eldest son Rajballabh Narayan taught the king the art of wrestling. The king then said to him, 'You are my teacher in wrestling. Please save my life'. Rajballabh replied, 'I can't do it. The army has attacked you. What can I do?' They fastened the king by the neck with a bow-string and dragged him down. He was divested of his life on the spot.

The two, Amar Manikya and Ranacatur Narayan, were conversing about these things.

King Amar Manikya again asked, 'How is it that I was born of the seed of a king? Rana-catur said, 'Your Majesty, hear me please. I tell you in the midst of your Assembly how you were born. One day Deva Manikya in a journey by boat reached the

eastern region of the river Kaluya-chada. I was with the king on that day. Joyfully the king was proceeding upstream by that river.

There was a bamboo platform (macang) by the river side somewhere. Your mother was sitting on it with her hair loose on her back and drying the hair. The king saw your mother in that pose. She had bathed that day at the end of her monthly courses. Seeing her the king was smitten with love. He at once enquired, 'Whose house is this? His attendants made enquiries there and the local people replied, 'It is Hazra's house'. The attendants returned and said to the king. 'Your Majesty, Please hear that, this house belongs to a Hazra of our Military Department. He has gone to Catigram and lives there as a Lieutenant to Gen. Rasangamardan'.

On seeing the lovely woman the king was love sick, and was thinking, how to reach Hazra's house immediately. He ordered all other boats of his team to proceed ahead, and then he made for Hazra's house surreptitiously.

Out of that royal seed you were brought forth after the lapse of ten months. This resembles the birth of Prince Bharata from the womb of Sakuntala.

After five years the Hazra returned home and was glad to see the boy, born of royal seed.

The boy played with might and main like a hero, and had excellent physical signs. You were that boy and your name was Ramdas at that time. Deva Manikya's son, King Vijaydev, of great power, called you his brother by blood relation.

When you were sixteen years old, you once went to a forest, banner in hand, in order to catch birds. In that forest you saw a rare sight – you got a cake resembling a human head. Oppressed with hunger you made a meal of that cake.

I have told you the story of your birth as it is'. Amar Manikya had questioned about the lineage of Tripur kings. Rana-catur Narayan said — 'This is the end of the story.'

*Here ends the second volume (kanda) dealing  
with the questions of king Amar Manikya  
and the statements of Rana Catur Narayan.*

**SRI  
R A J M A L A  
VOL.-III**

**The Canto on Amar Manikya**  
*(Amar Manikya Khanda)*  
**An auspicious introductory verse**  
*(mangalacarana)*



**H**ari is sung everywhere, at the beginning, in the middle and at the end, whether in the Vedas, the Ramayana, the Puranas or the Mahabharata.

### **The Prologue**

The most fortunate Govinda Manikya was a highly virtuous personage. His son was king Ram Manikya. Addressing Siddhanta Vagisa, their old gate-scholar (Dvar-pandit)<sup>1</sup>, the king (Ram Manikya) then said, The accounts of all ancient kings down to Jay-Manikya are noted in the works Vamsa, Sreni and Rajmala. Please tell me the achievements of the kings who followed Jay Manikya. Then Siddhanta-Vagisa replied, 'Please listen. I will tell you, whatever I have seen or heard'.

### **The book on Amar Manikya**

When king Jay Manikya was put to death Amar Manikya ascended the throne as king. His chief queen was Amaravati. She was loyal (sati) and ever coupled with her husband (patimati). From her womb were born four sons endowed with a high degree of competence.

Raj-durlabh Narayan, the clam and quiet Rajdhar, Amar-durlabh Narayan, and the heroic. Yujhar singha. They all had the title Narayan.

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1. Probably a learned P. A. to the king who interrogated all visitors at the gate. He was therefore called Dvar Pandit.

When the king sat on the throne, it was a grand sight to see. High officials, friends and Ministers stood in the front line and the armed forces stood on both sides.

One becomes a king in Tripura by the grace of the Fourteen deties. If after becoming king righteousness is followed by the king, the people bear with him.

King Amar Manikya was a virtuous man. He took steps to dig the Amar Sagar tank. He passed an order in presence of his sons Rajdurlabh and others and the Council of Ministers there. "I will get the lake Amar Sagar of an extensive size dug by the oarsmen<sup>2</sup> of Bengal". On receiving the orders of the king some of the Ministers wrote letters to the zemindars of the areas of Bengal under the king of Tripura seeking diggers for sinking a big tank, and the number thereof they are ready to supply. A number of earth-workers were demanded from each. Accordingly the diggers arrived (from all quarters) and the digging of the Amar Sagar tank began.

On another day king Amar Manikya said, 'How many diggers are supplied by whom?' Then Subuddhi Narayan, son of Harischandra addressed the king and said, 'The Zemindar of Vikrampur named Can Ray has supplied 700 diggers considering the vastness of the work. The same number of diggers are supplied by the Basu of Bakla and the Ghazi of Salai Goyal pada. The Zeminder of Bhaoyal has supplied 1000 men. Asta-gram has given 500 diggers. More 500 came from Baniyacung, and another 1000 from Ran Bhawal. Icha khan of Sarail gave 1000, and Bhuluya the same number. The diggers have totaled 7100. So said the visvas Subuddhi Narayan, the son of Kavi-Candra (Hariscandra).

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2. Oarsmen (dandi) = Perhaps the boatmen community, i.e. Dasa or Kaivarto Caste.

The diggers were supplied by some out of fear, by other out of love, and by some others out of loyalty. The twelve divisions of Bengal made the supply, but Tarap did not. On hearing this the king became very angry. (He said) – ‘This is a neighbor state, but it has put me to disgrace. He engaged prince Rajdhar in a battle, and provided him with an army twenty two thousand strong. The army encamped in the village Jikaya. Muse (Mus) Laskar and Sayd Biram were captured there. Both father and son were shut up in a cage, and led to Udaipur in hot haste.

After this the Tripur army chiefs and the army marched ahead with Prince Rajdhar. The army officers were Candra-darpa Narayan. Chandra-Simha, Chatrajit Nazir, Samar Bhim, Saurashtra Narayan, who was reckoned as a single handed fighter, Samar Pratap Narayan who was noted for his art of fencing, Ranagan Narayan of immense prowess, Ranabhim Narayan, tormentor of the foe-men, Rana yujhar Narayan, a great hero of many battles, Vir Jhampa Narayan with his body full of valour, and Gaja-jhampa Narayan who was always on the alert. Both father and son<sup>3</sup> were always boastful of their heroic feats, Arjun Narayan, Gaja-Simha Narayan of lion-like valour, Trivikram Narayan who was a laborious fighter, Pratap Sinha Narayan in display of prowess, the good-looking Candra has Narayan, the highly proud Supratap Narayan, Hingul Narayan, nicknamed Haitan, Rana-Simha Narayan shining in battles, Asavanta Narayan, a lion like hero and Samar-Vir Narayan of infinite power (marched to the battle).

All these army officers were veteran fighter's, and the Bengal army trembled in fear for them.

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3. It is not clear who are referred to father and son.

These hundred army chiefs and their Tripur army men marched with Prince Rajdhar. Besides, there were a number of Bengalee officers the chief of whom was Pratap Narayan. Two thousand shield-bearers (dhali) followed him with anklets (nupur) in their feet, and armed with spear, sword, buckler, bows and arrows.

Garud Narayan made a battle array called Garuda Vyuh out of the entire army of Rajdhar. He made it in the shape of a garuda bird. He stationed the army officers in their accustomed positions. One was placed in the beak and two in the head. The neck was constituted with a hundred troops. The belly was constructed with a larger number. Large numbers of elephants and horses were placed there. Two army chiefs were posted there for round the clock duties. An army was stationed there in secret. Elephants and horses were kept at different places.

Two army chiefs were placed in the two legs (of the Garuda). Prince Rajdhar was in the centre of the whole army like the moon.

In this way they advanced in their expedition to Srihatta (Sylhet). They then proceeded by the boat way along with Icha Khan. The Bengalee troops followed Icha Khan by the orders of Amar Manikya. The boats went upstream by the river Surma and reached Srihatta. First they had to encounter Fatch Khan, the Pathan, followed by five hundred hardy Pathan troopers. The victorious (Tripur) army captured the Turks and crossed the river Surma for an offensive. On reaching the village Godharam they started the battle. The Pathans were only a few, but the Tripur troops were huge in number. A large number of pathan troops were crushed to death by the Tripur elephants. There was an elephant named Bantoo of tempestuous speed. The enemy troops were routed before its vehement speed. Airajit Narayan, a Tripur

by race, was mounted on the neck of that elephant. He looked a drunken hero.

Now, there was a troop of five hundred dauntless Pathan cavaliers. That elephant was goaded by driver to rush upon these Pathans and crush them to death. The Pathans surrounded the elephant at once and pierced it with arrows all over the body. The Tripur army displayed their skill in warfare by means of that elephant which was fighting alone like the Airavata elephant. All the (Pathan) cavalry men mounted on the sturdy Turkish horses pierced the elephant with arrows. The loat and the corselet of the elephant-driver were also shot through, and not the slightest spot of elephant-driver were also shot through, and not the slightest spot was left unhurt. The battle had continued for two dandas (=about an hour) in the noon. The elephant driver got tired and thirsty. He stopped the elephant and said to the Pathans. 'I feel awfully thirslly, and my innerself is not at rest. The Pathans replied, 'O elephant-driver, join hands with us. If you do, we will give you water and you will be treated with honour.' The driver got the elephant seated and drank water. He also managed to get the elephant have a draught. The Pathans enticed the driver showing gold, silver and clothes. They said, 'If you join us with your elephant, we will give you all these things, and make you the chif of all (drivers) in no time. 'So said all the Pathans. Now, when Airajit got refreshed by drinking water, the driver set it on the Pathans themselves, contrary to their expectation. The she-elephant rushed through the hostile army.

Rajdhar Narayan, then, fastened a prize on the head of the driver in that battle. Afterwards all the Pathans got together and putting an elephant named Calana in front of the army

went on fighting in the battle. On seeing this Prince Rajdhar flew into a rage, and at once took, up an arrow called candra-bana. He shot ten candra-banas at the Pathans. The incandescent candra-banas flew with a terrible whijjing sound (huhunkara). Accidentally an arrow (candra-bana) landed on the elephant and the elephant fell down in the midst of the (pathan) army giving out a loud cry of agony. The Pathan forces dispersed out of fear for life. When the Pathans left the battle field, the royal army crossed over to the valley (band) south of the Surma. Rajdhar Narayan laid tents or setup a contoument there. Then the frightened Pathan army came to make peace. The Pathans along with Fateh Khan surrendered. Rajdhar won that battle.

Then Rajdhar entered (the city of) Srihatta. He had a big pond (dighi) excavated there and it was named. Adi (first) dighi. The lofty tower of Srihatta was half broken. A gold coin (mohar) in commemoration of his victory of Srihatta was made and set on it.

On the 15<sup>th</sup> of the month of Magha at the end of the month of Paus in the Saka year 1504 Rajdhar started (homewards) taking with him (the captive) Fateh Khan. He proceeded by the way to Dulali-gram. Then he left for the Unakoti tirtha via Ita-gram. There he performed ceremonial bath and made gifts, and then started for Udaipur on an auspicious moment. Seven days passed in his journey to the capital. Rajdhar had Fateh Khan with him. Fateh Khan met the king (Amar Manikya). The Maharaj gave him many assurances (of safty etc.) The King's son-in-law was Dayavanta Narayan. Fateh Khan was seated on he is left side. In this way Fateh Khan lived in the Tripur capital for some time. Amar Manikya treated him with due honour. A company of fifty cavalrymen were employed

by the king in his service (yogan). He was allowed to sit with the army generals. So much honour was shown to Fateh Khan.

At last a gift of one elephant, five horses and various items of drapery was made to Fateh Khan and he was released and sent away with due honour.

Fateh Khan left Udaipur and reached Srihatta. In the mean time the king released also Muse Lakar. During the reign of king Amar Manikya all people of Vanga came under his absolute control.

Amar Dev became king in the Saka year 1499. He wielded great power and conquered Bhuluya in Saka 1500. A Zemindar named Durlabh Narayan Sur lived in Bhuluya. He was regarded as a king. His ancestors lived in good terms with the Tripur Government. But he did not maintain the relation of loyalty during the reign of Uday Manikya, who had come to power by killing a monarch of royal descent. The proud Durlabh Narayan did not meet him on this account. He once said (of Uday Manikya) You have come to be king Uday Manikya by assassinating the lawful king of the royal dynasty. I am also a king of Bhuluya and equal to you. On hearing this from the mouth of an emissary. Uday Manikya was highly offended. But he could not do anything for his lack of sufficient military power. When Amar Manikya became king, he wrote to Durlabh Narayan. The latter, a highly haughty man of Bhuluya wrote a reply to the king's letter thus :

'I am a Zemindar of king Vijay Manikya. You were a petty army officer (baduya) of that king and now you have become king. The messenger brought this letter to Amar Manikya and reported what he had said Hearing this the king became angry to a degree. At once he ordered his army to prepare for a showdown.

An army 36000 strong marched out for a battle. The king himself along with his four sons joined the expedition. He was going to Bhuluya for fight in a merry mood.

The Chief Minister Simha Sarav Narayan and Chatta Nazir, the king's brother-in-law who were well versed in the tactics of war accompanied.

The king started on an auspicious moment. While on the march he dreamt a dream. In his dream the goddess. Abhya said to the king, offer puja (worship) to the Devi and win the battle'. The king offered puja (worship) to the Devi and win the battle'. The king offered puja to the goddess and went to bhuluya. The country (bhuluya) was thoroughly plundered by the Tripur army. Whatever they got at they sacked.

Durlabh Ray encountered with a contingent of three hundred cavalymen. They were all Pathans in his service. The royal (Tripur) army surrounded him in no time. The Pathan soldiers fled on horseback. A Brahman had mounted on the elephant of Durlabh Ray. He was attacked on the assumption that he was Durlabh Ray and the Brahman perished. Late on the king heard that the murder of a Brahman (brahma-vadha) had been committed. He then performed expiatory rites (prayaseitta) for that murder committed unknowingly (ajnata).

After the conquest of Bhuluya the king went over to Bakla and killed Kandarpa Ray, the Zemindar of Bakla. The king then joyfully plundered the Bakla kingdom being equipped with his armed forces. Huge numbers of cows, buffaloes, men and women were looted. The king then ordered the sale of all these. The price of a cow was four pans<sup>4</sup> that of a goat two pans, and of a man one

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4 Pan = 1/16 of a rupee, Baklla = modern Bakharganj or Barishal district in Bangladesh.



kahan (rupee). The king ordered the Srihatta (Sylhet) troops that accompanied the expedition to take charge of the looted human stock.

The king established an army station (thana) there with a big contingent of armed forces under Prince Raj Durlabh Narayan and General Durlabh Narayan. Then he returned to the capital.

In the Saka year 1500 excavation of Amarsagar was started, and the work was over in three years. On the day when naga-yasti was buried (in earth) under the water of the lake, the Maharaj dedicated the lake (sagar). Then he invited Brahmins and sixteen kinds of gifts, land etc. were made to them ceremonially. The king then went down into the lake and recited the words of dedication (mahavakya). [naga-yasti=a pole for measuring depth of water]

Next, the king founded a shrine built of stone in the interest of religion. The image of Lord Jagannatha was installed in that temple. On this occasion a big festival was held characterized by music dance etc. A land endowment of fourteen villages was made to the temple. Since then the place came to be known as Caudaa-gram (fourteen villages)

The king introduced twelve big festivals for the twelve months of the year. He also fed Brahmins every month. He employed two hundred leading Brahmin (Bhattacharya) as members of his Court. They discussed various Sastras in the Assembly. The king, who was religion incarnate made huge gifts known as Tutapurusa. His chief queen (Mahadevi) performed Kalpataru gifts at the same time. Many other sorts of gifts were also made during these ceremonies. Vice and virtue follow men to the other world. This was the belief of the king. As such he devoted himself to virtuous acts.

Thereby he acquired great fame though he was born in a Tripura family.

During that period another incident took place. Prince Rajvallabh (or Rajdurlabh)<sup>5</sup> fell ill. He was at the Bhuluya thana at the time. The king brought him to the capital thinking that the saline water (of Bhuluya) might have caused the disease. Yasodhar Narayan was posted in the thana. Prince Rana Durlabh was there with him.

Sometime after this a trouble arose in Bengal (Vauge) An army of the Delhi magnates (Ormah) made a sudden incursion. Icha Khan fled away from Sarail by the Meharkul road and met the king. He met the king on an auspicious day and said with joined hands. The Omrahs of Delhi are pouring into Sarail. Please save Sarail by sending your royal army.' On hearing the plaintive petition of Icha Khan, the king deeply felt for him.

Now, the Ministers did not place the matter before the king that Icha Khan asked for a force from the king. But the Bengalee race being by nature dogged in their assigned duties. (Icha Khan, a Bengalee) showed a great degree of devotion to the king and his queen. The Icha Khan approached two captains (Sardar) named Taj Khan and Baj Khan and asked for their advice. He asked them, How can I get an army from the king? How shall I go back to my own land now? Then Taj Khan and Baj Khan said to him. If you can develop a good relation with the king's vizier (ujir) you will certainly get an army.

Icha Khan then pondered over the matter and soon after he addressed the chief queen as Mother. Icha Khan drank the water with which the queen had washed her breasts (in lieu of breast

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5. Rajdurlabh Narayan was the real name. Here it is written as Rajvallabha. Probably both names were used. Amar Manikya had four sons Rajlabha, Rajdhar, Amar Durlabh and Youjhar Singh.

milk), and therefore the king and the queen showed an affection for him as to a son. That became the cause of Icha Khan's rise. Later on the king conferred on him the title of 'Macalandani'. The queen then asked the king to provide Icha Khan with an army. Upon this Icha Khan Machlandani received as present (inam) five elephants ten horses and five items of garment (panca vastra).

An army fifty two thousand strong was ordered to accompany Icha Khan. Singha Sarav Uzir also accompanied the troops. Icha Khan held the title of Machlandani from that time onwards. He left the capital with the army in haste and encamped after reaching Sarail. When this news reached the Bengal (Vanga) army, they retrated immediately. Icha Khan wrote to the Maharaja about this event. The Maharaja was pleased to learn this news.

There was another event in store for the Maharaja. It was the sudden death of prince Rajballabh Narayan.

King Amar-Manikya became unconscious for grief. Later on he made Rajdhar Narayan Yuvaraj.

On a later occasion the Maharaja went out on a hunting excursion. He also sent Ranadurlabh Narayan to Kaila [gad]. The Maharaja overwhelmed with grief for his deceased son planned to go the hunting via Kailagad. The army and the army officers accompanied the king. They proceeded to Daudpur by boat way and halted the boats at Daudpur Ghat. The zemindar of Daudpur met the king at the ghat. Since then the place is known as Milan Ghat (meeting place on the river'. The king broke journey at Daudpur for some time and did some hunting there. Then he crossed the Titas river and reached Sarail.

Sarail (pargana) consisted of forty two villages and was covered with dense forests. He entrapped many animals there

such as buffaloes, bears, tigers and deer. The king started hunting there and shot as many as fourteen thousand different games. It was the Saka year 1501 when the king did the hunting.

Rajdhar wanted to reclaim the land and settle population there. This tract was lying as forest from the days of Vijay Manikya. The king handed over the area to Rajdhar by a firmman. Rajdhar later on founded a colony of Tripura there. The boundary was demarcated with earthen pitchers (Kaila Kalasa) buried in the earth. The place was named Beyallistapa (forty-two penances). Having performed the hunting excursion. King Amar Manikya returned to his country along with the entire army.

In the Saka year 1501 a son was born to Rajdhar named Yasa. Rajdhar's son was born towards the end of the month of Magha, on an auspicious moment, when the night advanced two praharas (i.e. at midnight). His horoscope was written in all details. At his birth the 'lagna' was that of cancer (karkata): Mars and Mercury were in Aries (mesa), the sun in Capricorn (makara), Saturn the great force in Sagittarius (dhanus) Jupiter in Libra (tula), and the moon in Aquarius (Kumbha). Venus was also there but without much attention. In the eighth position were the moon, venus and Rahu.

One who is born under such planetary congregations is sure to meet with an accident of being cut down. Know this as a certainty. Mars being in Aries, he has a chance of being king, and he is to enjoy as a king for twenty-two years.

When he heard the contents of the horoscope of Yasodhar he made some incisions in his nose, ears and face.

Now, Maha Manikya had a son named Gagan Fa, who was also called Kaca Fa in his family. His eldest son was named Vir eay. His younger sister was later known as Yujhar Ma. His young brother was named Durllabh. His younger brother was named

Kalyan. Kalyan Dev was born at kailagad in the month of Bhadra in the Saka year 1502, eight months after the birth of Yasodhar. The time was two muhurtas past mid-day. It was the moment called abhijit. That was the correct time of his birth. Scorpion and Jupiter were there in his lagna (birth time), Saturn in Capricorn which position indicates royal fortune, Ardra. Gemini (mithun) the moon and Venus in cancer, the Sun and Mars in Leo, Mercury in Virgo, Rahu (dragon's head) alone in his place, Ketu (dragon's tail) in Leo, Saturn in the third zone and is the area of action (Kurma Mhana); Jupiter in the Lajna which shows a royal career (raja-yoga); Rahu in the zone of action and that indicates a life of eighty years, and also that he was to ascend the throne at the age of thirty nine.

Both his palms were ruddy with upward lines (urddhva rekha) in each. The border line of the middle finger was clearly visible. The finger and nails were of small size. The fore finger also was small, but was not trouble some in eating. The fingers of the left hand were remarkable in that the ring finger was stronger (bali) than the middle finger. The palm contained a banner mark with triangle and a pole (or flag-staff). There were rows of lines that surpassed those in the middle finger. His neck and back were like those of a robust bull. His limbs were lovable and symmetrical. He was the god of love, as it were. His jaws were elevated and long, cheeks rather plump. His fore head was of great length, nose big and long. There were quite different types of marks on his soles. His great toes were short, and it was a very good sign. The fore-toes were longer than the big toes. There were upward lines on each sole. The soles were also marked with lines forming banners, thunder-bolts and hooks. His finger joints were very subtle; the aperture on the head (brahma raughra) was devoid of hair; and his hips very handsome.

He was four cubits tall by his own hand.

The very old Rana Durllabh was at Kailagad. He was posted there by the king as officer in charge of a police station (thanadar). He was the grandfather of Kalyan Dev on his mother's side. Kalyan was born at Kailagad just at that time. Ranadurllabh saw his daughter's son and was exceedingly glad to see him. He had a horoscope written, and saw that it was quite becoming. The astrologer forbade him to disclose this. Kalyan Dev's mother was named Hamtharma. His father was Kucu (kacu) Fa who was unrivalled in knowledge. He had another name Purandar. He died at Tulsighat. The names Hamthar-ma and Hamthar-Fa were given by Rajdhar out of joke.

Durllabh Ray, the mother's father, had asked Durllabh and Kalyan Ray while in their infancy. 'You two are infants, What do you want to eat? Whatever you desire. I will give you. So tell me please.'

Rana Durllabh said, 'I like to eat duck's meat if available.'  
Kalyan said, 'I want milk.'

Hearing their replies Durllabh Narayan laughed.

He named them Hamsaman and Dugdha-man.

Other children played various games. Kalyan worshipped Siva and Visnu as his sports. When Kalyan Deb was five years old, Rana Ballabh (durlabh) Narayan died at Kaila.

Later on Kalyan Deb came to Udaypur and the spring festival (madanotsava) was held with great pomp in the month of Caitra. During the processions held in this festival on the 13<sup>th</sup> day of the moon (trayadast), Amar Manikya left for a meadow (Math Khala) in the east. The king having a robust physique, was mounted on a four-fold palanquin (Caturdola). The handsome peace-loving king had adorned the palanquin.' At that time Kalyan-devas mother's sisters (masi) and father's sister (pisi) incited him to

sprinkle water on the King's palanquin. Kalyan Deb was a boy of five at the time. He sprinkled water on the king's palanquin. Seeing this Amar Deb began to laugh. He asked the people whose lad it was. All the people said that it was the son of Kacu Fa. Then his masi (Mother's sister) and pisi-s (father's sister) took him away.

'O Maharaj, listen to what happened next. What was destined by providence came to pass. There was a rivulet called fulkoyadi chada. Two banyan trees stood on its bank. The trees were there for a very long time. Evil spirits (bhut) haunted there and created panic away the people four or five of these spirits assembled and played on the trees topsy-turvy day and night.

Once during the Durga Puja festival, a Brahman, after reading out the Candi, was returning home taking with him a piece of goats meat. Seeing this an evil spirit said, 'O Brahman, hear, Give me a little goats meat to eat.' The Brahman said, 'I can't give it because this is my quota granted by the king. You want to eat it ; you are a wicked fellow.' The spirits said, 'O Brahman, listen. You have the Candi text in your hand. That saves you.'

The ghost had asked for the meat but the Brahman refused to give. The man was Bengalee (Gaud) Brahman and was by nature fond of meat.

Whenever a way-farer passed by that way, the fiends dwelling in the banyan trees shook the branches over them. Yujhar Narayan, the youngest son of the King, had constructed a dwelling house hard by the trees. Amar Manikya visited the house and highly certified it as an excellent edifice. People told him that the nearby trees were infested with evil spirits. The king recalled an incident concerning such apparitions. He related it thus.

'When king Vijay Manikya was reigning. I was travelling from Yaspur to Gopagram. The time was night-fall. But I was not the

least afraid, for I was twenty. I was absolutely fearless and of dauntless courage from that three and apparition approached me. It stood blocking the way before me. Then I uttered the name of my favourite deity, Yet the ghost did not withdraw the blockade. I had sword and buckler in my hands. I dealt a blow with my sword on the ghost's body. The ghost cut asunder, felt on the ground. It fell in the form of a raven before me. I killed the ghost at that time for the said reason. My sword met with no resistance at the moment.

So saying the king gave his green signal, and both the trees were cut down in no time. The roots were dug up as also the soil around them and thrown away from that day on-ward, the passers-by travelled undisturbed by that way.

The trees having been felled, the ghosts left the place. Tell me what a ghost can do in the face of a king's action.

As a result of digging at the roots of the trees a spacious pit was created. Water soon got up there and it looked like a big pond. The river current flowed into it from the stream fulkumari chada.

There the kings of old performed ghostly human sacrifices. The worship in that place requires duck's eggs and flowers. A Tripur priest (deodai) has to perform the worship at day-break.

The two trees of that place were cut down by the order of the king. But some time after the king contracted a disease of the ear. The king's suffering's were grievous, and even his life was at peril. The physician's treatments failed to cure him. The attack of the disease left the king into great agony. Rajdhar arrived to ascend the throne fully equipped with the entire army including cavalry and elephant regiments. Then Yujhar Singha, addressed the king. To the king he said angrily sword in hand. 'My brother comes to become king when father is alive.' A big pillar of the



house stood near the king. Yujhar, out of wrath, struck with his sword on the pillar. It was a heavy blow, and one fourth of the pillar was cut off thereby. The sound reached the ears of the king like that of a gong bell. The king wondered to see what had happened. He was sure that the two brothers would fall out. The king pondered over the matter for a while and then went up to the throne and set upon it.

After this Rajdhar returned to his residence. The king had a bite of conscience and wished he had died.

At that time ghosts and ghouls and all sorts of evil spirits circulated a rumour among the public which was much discussed. It was that if one hundred and twentyfive children were taken to the Fulfumari chada in a boat and drowned there, then the king would certainly recover his health.

The people were whispering in great panic. They could not ascertain the source of the rumour. There was a great concern felt everywhere in the city and in all market places. People of Udaypur spoke of ominous days ahead. They said : Udaypur will turn turtle; the population will leave for far off destinations; tigers will devour men in the king's palace; jackals and dogs will feast on human flesh : the capital Udaypur will be flooded with water; only two hundred and fifty souls will survive including some cows; then after a time another king will appear; that king will be the savior of the entire royal dynasty, the baby is already born, and is living unnoticed; he will become king thirty four years hence (or at the age of thirtyfour).

Such talks were there in the town and market places. They spoke to one another panic-stricken. Knowing that the capital would be flooded, fill of them hastily made rats of plantain trees. Every day a new, false rumour was in circulation at Udaypur. All people were struck with awe not excluding the learned and

experienced. Everyone having children removed them to distant places. They were kept concealed under the care of relatives.

The mother of Kalyan Deb heard these rumours, and she removed kalyan to where her brother was staying. Kalyan's maternal uncle (matula) lived at Gamariya fort with an assignment as an army officer (lascar) there. He was irregular (apratul) in his duties. Rice and meat were always in his cooking. He ate while the food-stuff was hot. He had a nasty character with an attitude like a Sikdar. He sat to eat at day-sneak every day, but could not finish before the Sun was high up. He never drank water except wine. If anyone drank water during meals, he would deliver a blow with his fist. His daughter was named Sunama and son-in-law Paithan Ray. (Once) he was eating being seated near his father-in-law.

After eating rice and meat he felt thirsty, and then he drank water in presence of his father-in-law. Finding the son-in-law drinking water, the father-in-law angrily death him five blows with the fist like a drunken giant. He also warned him. 'O son-in-law, if you drink water while taking food, you won't be able to serve my purpose in all respect.

If anybody accused him of delay in finishing his meal. Kalyan's maternal uncle at once reviled him.

Now, all the male children of the capital were kept hidden. Then the king heard all these from spies. The king said, 'Who has spread these false rumours? Bring him hither arrested wherever you fine him.'

The king recovered from his illness after a time and made some ceremonial gifts (out of joy). Then he resumed administrative duties.

King Ram Manikya again asked. 'What did Amar Manikya do next?' King planned an expedition against Rasanga. The

suitable date and hour were fixed. Rajdhar Narayan was made the General Officer commanding for the expedition. His younger brother Amar-Durlabh-Narayan also was made a general by the king. Candra-darpa and Chandra Singha, both having the title Narayan, as also Chatrajit Nazir started for the battle. The regiments of the twelve Bengal divisions (dvadas Bangla) accompanied them. All these troops were led to the Rasanga war. The white foreign troops (Feranga) advanced in boats. Amar Dev was glad at the sight of the army.

Soon the army reached Catigram. They constructed a dam across the river Karnafuli and thereby crossed over to the other side.

The Rasanga kingdom extended over six thanas, Rambu etc. That king had the intention to annex also Deyang which was a part of the Orissa (Udiya) Kingdom. The Tripura army encamped at Rambu thana and held a conference there. At that time the Magh army made a surprise attack. The Maghs took fright at the sight of the Tripura troops. They joined hands with the white (Ferangi) regiment (of Tripur). The whites at once withdrew from the Rasanga King's thana. Then the maghs occupied the whole thana. They stopped the supply of food-stuff on all sides, and the Tripura troops failed to get provisions. It was difficult for them to hold on in the situation. They left the battle field and dispersed. Many of them starved to death on the way. The army reached Catigram with great difficulty. The princes also suffered along with the troops from lack of food. They ate a kind of root called 'ghanga alu' (potato). The place where they did it came to be known as Ghongi Moda.

Then they left that place and reached the Karnafuli (river). The Magh troops were chasing them. The Tripura troops crossed the Karnafuli by the way to Dhopa-pathar (washer man's stone).

But the Magh troops were still following to annihilate them. The Tripurs who had delayed on the river bank in talking food, were all slain by the Maghs in the way. Those who had eaten unbolied rice and crossed the river in haste, only escaped the slaughter.

When the Tripur army came to know these happenings, they set up check posts (cauki) and police stations (thana) at intervals on the way. When the Magh troops came by that way next morning, the Tripura troops butchered the maghs in large numbers. The Maghs fled for their country. Amar durllabh gave them a hot chase. His friend Pratap Narayan and Sura-Rastra-Narayan accompanied him. The three proceeded on horse-back joyfully in pursuit of the Magho. The three riders cut down the Maghs from behind. The Magh troops fled for life. The three heroes occupied Satgad fort again. At mid-day they took to the return journey.

The troops accompanying Rajdhar had about a thousand Maghs in that battle.

Rajdhar Narayan was concerned at the thought that Amar-Durllabh accompanied by the other mounted warriors had gone to Raipur (in the morning) chasing the Maghs, but did not return, though it was about sun down. All the army-men went forward to see if they were returning. They also searched among the cut off heads in the battle field, but found no head of the Tripura type. The soldiers were at their wit's end to decide what to say to the king. They had the only question. What has become of prince Amar-durlabh with whom two other riders also did not return?

At dusk they saw three riders coming. Their bodies were besmeared with blood and so beyond identification.

The soldiers put them questions from a distance. They made it clear that they returned safely. Then Rajdhar Narayan came forward and received them. All army-men then gladly returned

to the camp. The prince then got down from the horses back with sword in his bloodstained hand. The sword could not be taken off easily. They washed their hands with hot water and thus the swords of the there riders could be removed from their hands.

The prince gave an account of the battle and the army men delighted to hear it.

On hearing the defeat suffered by the Maghs the Magadh (Magh) king sent a messenger named Udiya Raja (to the Tripur King). The messenger came to Rajdhar and Jidyā 'we will give you a fight next year.' Rajdhar communicated this message to the king. There will be a fight between us and the Maghs next year.

On receiving this letter king Amar Manikya wrote a reply and dispatched it (to Rajdhar)

*'What you have written is right. The  
Durga puja festival is drawing near.  
Please come here again. Bring some  
Maghs with you, if you have captured  
any in the battle, for the purpose of  
sacrifice in the worship of Bhavani.'*

The magh king as soon as received the king's letter, Rajdhar arrived with the army in haste. He then met the king, who was glad to see the son. Rajdhar gave an account of the battle. Hearing this the king was pleased with him. Seeing that the son and other army officers were very tired the king, sent them away to their respective houses. They left for their dwellings joyfully.

After this many ominous signs were seen in the state. Dogs and jackals were howling in towns and market places. Village deities shed tears day and night. The fall of meteors people and earth quakes took place. Lord Jagannath wept in his temple

people saw it before their very eyes. Tears rolled down incessantly from the eyes of Bala Bhadra. The Brahman priests wiped out the tears with towels but it was of no avail.

The evil spirits called brahma-daityas peeped into the temple of deities. The Brahman priests were terror-stricken at heart thereby.

In this way many evil portents were visible. By the will of providence it was month of Magh, and in Phalgun a message reached from Kalmigad that the Magh King Sekandar Shah had arrived there, and the Magh army had reached Catigram at the moment.

On receipt of this message the king made a fiery speech, and sent his entire army for a battle on that very day. Rajdhar Narayan was made the General-in-chief. Prince Amardurlabh was also included in the expedition and made a General. Another prince named Yujhar Singha marched to the battle to snatch the victory for his side.

The king said, 'O Yujhar, wrath is not desirable now. The enemy is advancing to attack us. It is the time for patience. The king forbade him thus time and again, but Yujhar Singha, who was of a highly irate nature paid no heed to his words. Yujhar marched off with his own regiments after making necessary preparation. His hours were numbered. So what could his bravery do? The king saw them off on an auspicious moment. He deputed a minister along with three sons to the battle. The king presented to them garments and ornaments as was the custom at the time.

Then Rajdhar said to the king with joined hands. 'I have excavated a big tank by your royal order. I should like to dedicate, the pond tomorrow and then go to the battle.'

Hearing this the king said, 'It is no use killing. Go there at once.

Again Rajdhar implored the king, 'After performing the dedication ceremony I will leave tomorrow in all haste. Let the army move today. I will follow soon after dedicating the pond within four dandas (about 8 A.M.) next morning.

The king then allowed it. Rajdhar Narayan went away with a banner of history Jaydhvaj.

The king sent away all his sons to the battle. Rajdhar went later after dedicating the pond.

The royal army encamped in the field of battle. Rajdhar was in the rear alongwith his regiments and with all defensive measures.

On hearing (about Rajdhar's presence) Sekandar Shah ordered a messenger.

'O Messenger, go at once to the Tripur king's army. The king's son is present in the battle field. I have got a special desire to see him. Take with you this crown made of ivory (as present) together with a message from me. You will also try to ascertain the numerical strength of the army that has reached here.'

So saying the king sent away the courier with a letter. The envoy came with the ivory crown (danta-top) and the letter. He was aastonished to see the king's army. The three brothers, all princes, were seated. The army king's consisted of innumerable men. It was beyond his estimation. There were huge numbers of horses, elephants and soldiers stationed at different places. Then the messenger reached the assembly. He handed over the letter and the coronet, and delivered the message. All the three brothers had the same desire to own the crown, but Rajdhar received the crown, and another brother the letter. Yujhar Singha got irate not having the crown. He said indignantly, 'I will strike down the Maghs like so many jackals. Thereby I will get at least a

thousand ivory crowns belonging to them. He was haranguing in his way before the messenger.

The messenger left for Cattagram in hot haste and reported all these statements to Sekandar. On hearing this Sekandar Saha became very angry. He prepared his army for a battle.

There was a big cavalry regiment in the Tripur army. The Maghs did not like to face them in a battle. The Magh troops marched along a wild track, adopting the strategy that if the battle was fought in a hilly terrain, the cavalry could be at a stand still.

Rajdhar Narayan was in the camp when a messenger arrived and gave him the news saying, 'The Magadh king has already reached here by a wild track leading the expedition against us, but how is it that all off you are sitting idle?

Hearing this Yujhar Singha marched out for a battle. But all the Generals as well as the Minister, forbade him. They said, 'The Magadh king is coming to our strong-hold for the battle. We will fight from the strong-hold. Why should we go out? A very big fight is apprehended to-day. Why should we advance in this situation? It is not proper for us.'

Chatra Nazir, the maternal uncle (Matula) of Yujhar Singha, and all the ministers tried their best to convince Yujhar. But Yujhar said, 'O uncle, you have a dread for war. You had better put on the clothes of my aunt (matulani) and go back home. You hail from the warrior caste, but you are afraid of death. We are conch-shell bangles and (woman's) cloth and go home forthwith.

Rajdhar's horse was called Vrindavan. Yujhar Singha requisitioned that horse for the battle. Rajdhar said, 'Brother, take it and ride it and let me ride your elephant, Jaymangal. It was an elephant of rare excellence with a single tusk. On his request Yujhar Singha gave it.



Yujhar then put on a cottan-stuffed coat of mail (anga-jira) and over it a jacket with a thousand designs mistripes (mekhi). He wore a helmet of gold on his head and a dazzling costume all over. Then he mounted the horse, armed with sword, buckler and tarkas<sup>6</sup>.

Yujhar marched ahead followed by his army. Yujhar Narayan was some twentyfive years old at the time. Disregarding the words of his minister he proceeded to the battle. Behind the army moved Rajdhar Narayan. Amar Durlabh was also leading the army. Rajdhar was mounted on the back of a single tusker elephant, and Amar durlabh was marching to the battle on horse back.

Yujhar Singha had planned that he would cross the hills and fight when the valley was in front. Yujhar accompanied by cavalymen wanted to cut down the Magadh troops as soon as they arrived in the open. Thinking thus the prince marched on. When he reached the destination about a quarter of the night remained.

The Magh troops had reached by the time and they were there after laying tents. Thus halting there for some time four thousand. Maghs first came out within sight. The valiant Yujhar Singha grew furious at the sight. At once he fell upon them with his cavalry men and cut off the heads of a number of the Magh soldiers. The Magadh troops were completely routed. They fled for their own base (thana). The prince gave them a chase cutting down many of them. He drove away the Maghhdh troops and cut them hard by their camp.

Then the heroic Yujhar Singha said, 'Bring elephants immediately in order to demolish the Magh fortifications.

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6. tarkas = probably aud form of Takkal (Chopper)

The Maghs entered into their camp before the elephants arrived. Then Rajdhar came with his army. The entire army then rushed to pull down the Magh camp. Seeing this the Magh army was much afraid. They fired their guns many times. Many Tripur soldiers were killed by gun-shots. There were thirty thousand muskets in the Magh camp. As a result of their incessant firings, the trees were denuded of their foliage.

Accidentally a bullet hit the fore-head of the elephant Jaymangal, and the elephant got fiery in rage. At that time Yujhar said, 'Brother, Rajdhar, let your elephant be seated, so that I may get up on it'. Rajdhar did it, and Yujhar mounted upon the elephant. It was dictated by fate that he discarded his horse and mounted the elephant. Yujhar was clad in a thousand striped jacket made of gold. The elephant apprehended a tiger and stood up in great haste. The elephant got more enraged as a result of the cannon shot. He rose in hot haste while Yujhar was mounting. Yujhar caught hold of a rope on the elephant, so that he kept hanging between the (hind) legs of the elephant. The elephant gave a kick on his breast. By that thrust the hero fell upon the path below. The frightened elephant rushed away by that path, and Yujhar perished under the foot of the elephant on his breast. He called out to Rajdhar several times, brother. 'The elephant paid no heed to the prickings of his goad. So what could he do?

The Magh troops were there on the high hills by the roadside. They struck with a shell Rajdhar, mounted on the elephant. A splinter (hana) struck him on the thigh and it slipped away. Another splinter hit his belly and he was bleeding profusely. He had the good fortune to become king and as such he survived despite that grievous wound at that time.

The Tripur royal army that looked like the ocean at once dispersed. The Magh troops gave them a hot chase. Yujhar

Singha was lying in the way. The Magh troops cut off his head and took it away.

Candra Singha's son, named Chota Ray also lost his life in the battle fighting side by side with Yujhar Singha. He was a friend of Yujhar Singha, and possessed great physical might. He fought there bravely out of love for his friend. He killed at least a hundred Maghs with his own hand. None else equaled him in fighting that day.

Sekandar Shah saw the head of Yujhar Singha and he abused his men saying, 'This is not good. It is not proper to kill a prince. If you had produced him alive before me. I would have sent back with due honour to his father, king Amar Manikya. Such a horrible act is never commendable.'

The king reviled the troops in front of his assembly. Then the Magh king Sekandar wrote a letter to king (Amar Manikya with all humility a follows.)

*'A prince named Yujhar has fallen  
in the battle. I did not order to kill him.  
Now, Adam Badsha belonged to  
Rambu and chakaruya. He is now  
living with you as his ally. Please  
Send him bound to me over here.*

*Then you will have a very good relation with me.'*

The Magh messenger arrived with the letter in hot haste, and delivered it to Rajdhar in the field of battle.

The Tripur King's army which got terror stricken at the sequel of the battle was retreating at the moment. This news reached Udaipur in three days. The king grew highly indignant to hear that his army had fled from the battle. Then an attendant of Yujhar Singha returned from the battle. He reported the death of Yujhar

Singha to the king at last. He narrated how, towards the end of the battle, Yujhar Singha fell fighting, and in what circumstances the Tripura army had to fall back.

On hearing these reports the king got unconscious for grief. One and all wept in the inner apartments of the king.

Then the king, overwhelmed as he was with grief, himself started for a battle. He said, 'During the reign of previous kings I fought many battle and thus kept the kingdom intact. Now I have had to taste defeat during my own rule. I failed to protect my kingdom, wealth and the son.'

Reaching the battle field the king entered the camp. The fleeing armymen then came back to him. The Maharaja was greatly concerned at the death of his son. He asked Rajdhar about the details of the battle. Rajdhar told him everything from first to last. The king observed, 'Yujhar Singhas has spoit the whole thing.'

Afterwards the king cleared the monthly salary of the Pathan regiment. He then consoled all the retreating troops.

Then according to the instructions of the king a fort was constructed by Candra-darpa persuading the army personnel in the work. Keeping the mounted regiments in battle readiness the king kept inside the fort. He had an information (that the enemy was advancing).

Three days later the Maghs arrived at Ichapura arm battle started at noon-tide. The king had a Pathan cavalry two thousand strong. It advanced to the battle to annihite the Magh troops. Pratap Narayan and some other generals rode to the battle. The king's army was always alert and ready. Two thousand Magh troops suddenly came within sight. The pathans rushed forwarded angrily to strike them down. But the Minister forbade them saying, 'Wait till more Maghs come.'

Soon after as many as two lakhs of them arrived. The pathan troops then stood still. Upon this the Minister said, 'First make a cavalry charge before the Maghs raid our camp. The pathans abused the Minister as barbarian and said, 'How can we ride into the legions of Maghs? When we could destroy the Maghs, you raised your voice against us. Now that there are countless Maghs, you give you green signal. Obviously you intend to see us slain.'

So saying all the Pathans turned their back. Then they caught by the hand all the aged Tripuras present in the battle, and snatched away all their ornaments.

By that time the royal army raised a hue and cry. The king, who was in the camp, thought to himself, 'If seems to be a supernatural event that the army disperses without a battle.' The Magh troops were marching ahead with shouts and roars. They were not afraid of the king and the royal army. Seeing this the king was much concerned at heart. Then he returned to Udaypur in his four-fold litter (cau-dol). After reaching the capital the king said to the minister, 'Bring hither before me heaps of cowries. The Maghs will get nothing when they arrive at Udaypur. Then they will call me destitute of wealth.'

At once cowries were brought by the order of the king. These were piled up in the palace.

Soon after the Maharaja left the palace along with his queen. The people of the capital also fled wherever they liked. The king escaped by the Domghat road and entered into a forest. There he kept himself concealed.

In the meantime Sekandar Shah reached Udaypur together with his army after gathering necessary information. He had arrived in the capital with the hope of rich booties, but was disappointed at the derelict look of the palace and whole

metropolis. The Udaypur area was evacuated by the king and the entire population. The Maghs still made a thorough search for riches. Then Sekandar Shah, finding no wealth left, came across two ministrants (deodai) of fourteen Deiteies, while searching in the forest. He said to the deodais. 'If you can give us any trace of hidden treasures. I will make you king of this region.' On hearing the words of the Magh king one of the deodais pointed out the hidden stores of wealth. At once the Magh king gave him the title Raja. Upon this the other deodai said, 'I will show you other stones if I also get a kingdom.' The Magh king, out of his thirst for wealth, played him false. At once he called him to his side and made him king.

The two deodai priests became kings by showing stone houses of wealth (to the Maga king) Sekandar sacked the stores by playing tricks in this way.

The two deodais then quarreled (over their right) while the Maghs got hold of the riches. Sekandar was delighted to have the Tripur king's in treasure.

The Maghs lingered in the capital for fifteen days. Then Sekandar Shah left Udaypur leaving behind a sizeable army under a captain (sardar) named Kuda Maghi. It was in the month of Caitra, 1510 Saka, that the Maghs had first arrived at Udaypur.

The Magh king Sekandar reached Rasanga where from he wrote a letter to Amar Manikya as follows; 'O King, please send back Adam Shah at once. Only then I shall have a very amiable relation with you.

The Tripur king wrote a reply to Sekandar Shah thus; I cannot hand over Adam Shah who has sought refuge with me. I come of a ksatriya family. You being a Magh, how can you appreciate our dealings? It is sheer bad luck that one of my sons was slain in the battle. I have got two more sons, and they are the leading

ones. Even if both of them are even killed in battle with you, still I will not hand over Adam. Be sure of that.'

Hearing this harsh statement of the king the Magh messenger at once left for Rasanga.

The Tripura king left the forest and went to Tetaiya. He stayed there dined of the king down that he had. At that time a rumour about a conspiracy was in the air. It was so ordained by destiny. The rumour was that one Chatrajit Nazir would go to the eastern region taking with him all the Tripura subjects, and become king of the kukis. He was to build a capital in the Chambul land of the kukis.

Then he sat on the bank of the river Manu, uttered 'Ram, Ram', and placed his neck for the fatal stroke without delay. The executioner struck him with the sword, and the neck was cut asunder. Then he cremated the body by taking another order of the king.

The queen wept out of grief for her brother, and the son (Yujhar). Hearing this the king was perturbed in mind. He was deprived of the kingdom and repented for his past doings. Day in and day at he had the wish to die. Addressing the queen she said, 'It is useless to live any more. Let us now go to die. The queen replied, 'This proposal is not worth while. If one wishes to commit suicide, one is liable to expiation (prayascitta). The king said, 'Death is inevitable to one who is born.' If we fall into ignominies, the enemies will laugh with great hilarity.' My grief grows beyond measure at the sight of Yujhar Singha's infant son named Kamod Kao.'

In this way for three months—Vaisakh Jyaishta and Asah, the king, overwhelmed with grief, was sighing deep sighs all along. Also jackals howled by day, and fall of meteors occurred. The people talked of imminent evils in the kingdom. Tears rolled

down the eyes of elephants and horses. Suddenly a violent storm blew all over. The king dreamt a dream that the Sun and the Moon were falling down, and his royal parasol with nine staffs crumbled down on the ground. Having dreamt such a bad dream, the king was awfully disturbed in mind. He thought, 'Where should I go?' What shall I do? And remained melancholy. He added, 'All the kings who once served me are joyful when I am at peril. I will not go back to the capital. I say it for certain. Whatever enjoyment I have made is enough.'

In the month of Asadha the king's end drew near. He left the assembly and went home in haste. Addressing the queen he said, 'Let us celebrate the coronation ceremony of Rajdhar now.' Then he added, 'The Manu is a great river in the world. It is highly spoken of in Vacaspati's work Trirtha-Cintamani. The river Bara-Vakra is the confluence of the Manu. If one bathes and makes gifts there a very great virtue accrues. If one dies at the confluence of the vara-vakra and the Manu. One is sure to attain to the region of the moon (Candra-loka). This is stated in authentic texts. Bathing in the Manu gives rise to a great virtue.'

This was reported to Amar Manikya by the people. Hearing this the Maharaj became extremely angry. The Nazir was captured and produced before the king by a posse of two hundred armymen. On seeing the Nazir the king said to him, 'You want to become king in the Chambul country with this impudent face of yours?' In no time he was fettered by the legs and put under heavy guard. Chatra Nazir remained in chains for two days. Then the king said to his queen Amaravati, your brother Chatra Nazir is highly intractable. He wants to become king of the kukis with the help of many chieftains (samanta). The chief queen (Mahaduri) said, "Your Majesty listen. I will tell you."



The Nazir my brother has made a habit of conspiracy. When we were deprived of the kingdom, I had entreated him thus, Brother, I can't travel through a jungle all alone. Please escort me to where the king has gone. The Nazir abused me with grimaces and added that my son Yujhar paid no heed to his words and that was the reason behind the loss of our kingdom. 'Who will escort you? Said he. Brother as he was the Nazir went away leaving me in the lurch. I have found a wretch like him.

If we are slain (by the Maghs) he will occupy the throne. He will drive away our sons and rule over the people himself."

The queen passed an order to put the Nazir to death. The king at once circulated the request of the queen. He became angry on account of the words of the queen. He had the desire to kill (Nazir) rejecting all appeals. On hearing the activities of the Nazir the king was already furious and ordered Candra Singha to carry out the execution of Chatra Nazir. Then Candra Singha said, 'This is not proper. The Nazir is a brother-in-law of the king, and hence I have fear in my mind. Then the king ordered Agu Narayan. 'Lead Chatra Nazir on to the bank of the river Manu and put him to the sword there. Aguyan replied. 'The Nazir as a brother to the queen. If I cut him dead, the queen is sure to put me to death.'

The Maharaja, enraged by his words, at once ordered Chandradarpa to do the job. As soon as the order was passed, Chandradarpa made no scruples and led Chatra Nazir to the bank of the Manu. The Nazir took his bath and performed libation (tarpana) to the Manu in the Maharaja thus expatiated on the merits of sacred places before the queen. Convincing her with these words the king came to the assembly and convinced all the top ranking officials and friend (about the coronation of Rajdhar). He also consoled them for his proposed abdication.

The river (Manu) was in spate as a result of heavy down-pour of the month of Asadh. (=June-July). The king made a deceitful statement that he wanted to play the game of boat. Many boats were arranged and well equipped in the presence of the king. Various musical instruments were played melodiously in them (boats). The king proceeded in a caturdol palanquin to the boat and then the boats advanced with the beat of the band and the party was rejoicing.

The king proceeded upstream by the river Manu for about two hours and a half (six dandas). At that time the king got up on the bank with the desire to make water. There was a spacious slab of stone on the bank and the king went there for making water. At that time he had carried with him some opium secretly. He swallowed the opium there. After playing the boat race the king returned to the palace.

Just after midnight the king breathed his last.

Hearing the news Rajdhar at once arrived there. Prince Amar-durlabh was out of station at the time. The king's sons, daughters, grandsons, the daughters sons (dauhitra) all assembled round the deceased king and cried aloud. The king's body was put into a caturdol litter after due washings. Queen Amara devi bathed some time after. During the rest of the night lutes, flutes, sarangs and trumpets were sounded in melodious notes. In this way the night passed.

In the morning all the army personnel came to have their last look at the king. Then all the high ranking officials and friends of the king met together and duly made Rajdhar their king. They held over his head the royal umbrella, a sceptre, and arangi. A melodious band was played in the king's premises. All the elephant troops cavalrymen and other troops, present there bowed to the (new) king installed on the throne.

Rajdhar Manikya sat on the throne as king, and ordered the cremation of the deceased king that very moment. The king's corpse was dressed in clothes with linings of gold. Pastes of Agar (Aguru) and sandal wood were rubbed all over the body. The divine name 'Rama' was written in the middle of the body.

The queen, dressed in all details, sat on a litter and proceeded with the king as his companion in the funeral pyre.

The entire crowd wept by touching the feet of the queen. Her sons and grandsons shed tears on seeing her (in such a state). Seeing them all wailing the queen had a feeling of compassion for them. She had a mind to distribute some wealth among them, but was afraid as to what Rajdhar might think. The queen pondered over the matter and then, passed an order, and granted three coffers of treasure to Amar-durlabh. She also donated money or other valuables to each of her grandsons and daughter's sons present there into their own hands.

King Rajdhar said to the queen, "The royal property belongs to me. It is not proper to distribute it." Hearing this Amaravati replied, 'I have given you the kingdom, and some treasure to him.' Upon this the king kept quiet.

Then the king gave the order to start the palanquin (carrying the corpse). They proceeded to the bank of the Manu carrying the dead body of the king after preparing their elephants, horses, flags, drums, royal parasol, arangi (head-gear), banners and the king's decorations.

A crematorium was dug in the burning ground and the corpse placed there. The queen had a mind to make some gifts in the burning ground. A Brahman was procured with great difficulty at the moment. Having duly performed the virtuous act of donations the queen proceeded to enter the funeral pyre uttering

the name of Lord Hari. She first went round the pyre and then got upon it. The people at once cried out 'Hari, Hari, Hari.'

Amar-durlabh performed the rite of setting fire to the face of the dead (mukhagni) Amar who was born on an auspicious moment and was a beloved prince of the family. The cremation of the Maharaja was done at the time and the queen all along devoted to her husband (pativrata), attained to the region of her husband (in the next world).

Then due preparation for the sraddha ceremonies was made. The princes performed the sraddh ceremonies of the king and the queen. It was a general talk among the people that Amar Manikya died as a result of his ill-advised execution of Chatra Nazir on the basis of a false rumour. The procedure of judgement to be followed by a king is laid down in the raja-dharma (duties of a king) section (of the dharma-Sastras). If the king does any injustice, he has to fall again.

### **The Canto on Rajdhar Manikya**

#### ***(Rajdhar Manikya Khanda)***

King Ram Manikya (asked) Siddhanta Vagisa, 'How did Rajdhar rule over the kingdom and the people?' Siddhanta Vagisa replied, 'O' Maharaj, hear what Rajdhar did after his accession. The place (on the river bank) where his coronation ceremony was held now goes by the name of Rajdhar-Chada.

The king having no capital was always melancholy. He was mourning for his father and mother and was laden with thoughts for the kingdom.

Suddenly subject men from Udaypur arrived before the king and reported that the Maghs<sup>7</sup> had evacuated the Udaypur area.

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7. The Bengali word is 'Magal' (for Magh or Magadh).

On receiving this good news the King was exceedingly pleased. He held a conference with his brother, son, minister and the army and then joyfully started on an auspicious day. It was the beginning of Bhadra (August-September) and the end of the black fortnight when the king started for Udaypur through a dense forest. It was the season when the wild paddy of Jhum cultivation ripened, and various flowers and fruits grew in the wild agricultural fields. The king proceeded by the Dhavjnagar track leaving Khuti muda to the left via Visalgad, and Domghati. Reaching Udaypur he entered the place. A band of salute to the king (*selam-badi vadya*) was sounded with shouts of 'Victory, Victory'.

From that day Rajdhar Manikya ruled the kingdom. All the people lived in constant joy.

The king was initiated with Visnu Mantra. He was a great Vaisnava and very pious. He never did any injury to his subject. With his pious character and vaisnavite practices the king was able to draw towards him all his officials, friends and army personnel. He used to take bath early in the morning and then worship lord Gopala. He would make a gift of five vessels of cooked rice every day. Sarvabhauma and Virinci Narayan were the two royal priests well versed in the sastras. The high priest (*chantai*) got one vessel of rice and the said two priests got two. Two other vessels went to two other Brahmins. The king also supplied fodder for a brownish yielding cow every day. After all this the king used to sit in his court together with the ministers. He took his meal at moon. Such was the daily routine of the king. He was himself calm and quiet and kept his people likewise. He listened to the Bhagavata read out to him every day and thereby delighted at heart.

The king had two hundred Bhattacharyas or learned Brahmans in his court. He acted on the advice of all of them. He said, 'It is not certain whether I shall be born as man again. So I will hear chanting of the name of Hari (Hari Kirtana) day and night. Hearing the words of the king all the Bhattacharyas, Sarva bhauma and others, said, 'What the Maharaja has said is not without reason. All sins are destroyed by Harikirtana. But this is not the proper time for you to devote to kirtana. When you will grow old, you will hear Hari Kirtana.' On hearing the words of Sarva-bharma, the king said humbly, 'If one attains to the feet of Hari after death, what use living on earth for a long time?' With this thought in mind the king started the kirtan. On an auspicious day the resolve (Samkalpa) including invocation (to Hari) was formally taken. Then Hari Kirtan continued day and night. There were eight paid singers of the kirtan-troupe (kirtaniya). They drew their salary from Kauyabasa-ghat. In exchange for the pay they performed the kirtan meticulously.

The Maharaj performed the annual sraddha ceremony of his father (On the occasion) a kirtan was held in the palace day and night. Ten Brahmans uttered "Gopal mantra" all through out the ceremony till the end. When the sraddha was complete the king rose and made gifts to all the Brahmans present. He also fed the Brahmans and after their meals he ate food himself. Then he paid honorarium etc. (daksina) to the Brahmans and bade them good-bye. In this way Rajdhar performed duties as king. He protected his subjects like his sons at all times.

In course of time the Maharaja attained higher knowledge, and ordered the minister to arrange for ceremonial gifts. Then preparations were made for big donations (mahadana). The king performed tulapurusa and other such like donations. How many gifts can we enumerate that he made? The gifts were duly made

to brahmans, music, sankirtan and a great festival took place (at the time).

Then the king had a desire to dedicate a shrine to Visnu. A temple of a marvelous shape was constructed and the king dedicated it with his own hands for the pleasure of Visnu (Visnu-prite).

The king excavated big and small ponds (dighi and puskarini) in different places. He laid out flower gardens and orchards here and there.

In this way the king passed some time in happiness. By this time the Gauda king received reports of the death of Amar Manikya and the accession of his son Rajdhar next, and also learnt that the Tripur king possessed a large number of elephants in rut (matta-hasti), that he had countless number of horses, armed forces and wealth including precious stones to a very great extent, and that the king was giving away riches to the Brahmans incessantly. Hearing these reports the Gauda king was stunned at heart and he sat a thinking how to carry off the king's, wealth and the elephants. He sent a big army against Udaipur. The twelve Bengal provinces (dvadas vangla) also supplied contingents of army. Thus equipped the Gauda army advanced to Kailagad for an armed clash.

On receipt of reports of an (impending) battle, the king deployed an army. General Candra-Darpa was placed in charge of the troops for the battle. With a big army Candra-Darpa-Narayan marched to Kailagad and took the offensive. At the sight of this (vast) army the Gauda troops got terror-stricken and nervous. How could they fight? In no time they turned their back and took to their heels. The Tripura troops gave them a hot chase.

King Rajdhar Manikya was so virtuous that the Gauda troops left the field without a battle. Candra-Darpa returned after driving

away the Gauda army. The Gauda troops then exclaimed. Our lives are saved and it is a notable event.'

Chandra-Darpa then arrived before the king and said, I have returned after clearing off the Gauda invaders. He narrated the strategy of his fight. He also informed him that he had come after setting up an army base (than) at Kailagad. Candra-Darpa Narayan reported all this. On hearing this the king was glad at heart.

King Rajdhar Manikya was noted for his manifold virtues. As such there was no famine during his reign. The king was devoted to visnu and also to his normal duties. There was no wrong doing at any time and it was a great fame for him. All people were religious-minded during his regime. They professed a religion of their choice. (or performed pious deeds as they liked) The people passed their days enjoying various pleasures during the period. The king inflicted no punishment on his subjects. The days passed happily.

In this way twelve years passed. The king then felt that his end was impending. Since then he used to go round the temple of Visnu and sip the foot washing water (padodaka) of the Deity every day.

The Maharaja was highly virtuous. At that time once he entered the shrine of Visnu and sipped a quantity of Visnu's footwater (padodaka). Then he went round the temple in joy. He danced all the while. Gradually he was beside himself with ecstasy. The temple stood on the bank of the river Gomati. The king was not in his senses as a result of the rapture and fell down into the river. He uttered the name Ram, Ram while falling and was drowned. The king thus went to heaven. The king's son Yasodhar and the ministers at once gathered round the dead king and wept bitterly.



The corpse was placed on a royal litter 'catur-dola' after cemonial washings. Then shining royal dresses and other decorations were put on. The name Ram was written (on several places of the body). Then they proceeded to the cremation ground called Vaikuntha pura carrying the body of the king guarded by a big contingent of ghe army. They duly performed the cremation rites there and returned. Then arrangements for the sraddha ceremony were made in accordance with the customary rules. All arrangements were made after the directions of the royal priest Sarva-bhauma Bhattacharya who was deeply read in the sastras, and was also the judging officer at the gate (dvar pandit). All requisite articles were collected and prince Yosodhar began the sraddha. He duly made gifts to all recipients one by one. Sixteen items of gift, land etc. were donated duly. He performed also the bull-offering ceremony (Vrsotsarga) in which many elephants and horses were also donated. In this way the departed king's sraddha was brought to a close. The Brahmans were sent away after giving them much wealth.

Then the army staff and the ministers conferred 'The kingdom is devoid of a king. How will the subjects live? A kingdom is not in peace without a king.' They made calculations as to how long it would take to have a new king.

**The canto on Yasadhar Manikya**  
*(Yosodhar Manikya Khanda)*

Yosodhar Narayan was the son of the late king (Rajdhar). The ministers said, 'We will make him king now.' In the year 1563 saka prince Rajdhar had become king. His son Yasadhar now became king (in 1529). He made all officials, ministers, friends, army men and subjects loyal to him. He protected the good people and destroyed the wicked. He adopted Vaisna-vite practices as a heritage from his father and grandfather. During his reign the

people lived happily. The king met with no political trouble from any quarter. He treated his subjects like sons. He was sweet-tongued. He acquired fame for all this.

In this way the king passed some days, 'I will now tell you (said Siddhanta-vagisa) what happened next.'

There was a Magh king named, Hosan shah. He had a very cordial relation with Yas-Manikya. The people got rid of political trouble from the days when alliance was made with the Maghs by the king.

Formerly Bhuluya state was under the Tripura king. During the reign of Yas Manikya the Bhuluya authorities did not meet him. Gandharva Narayan was the zemindar of Bhuluya. He came of the Sur family and was very shrewd. King Yasmanikya then thought : Why does not Bhuluya meet? Then he engaged a huge army in an expedition against Bhuluya and before long won victory there. Being defeated Gandharva Narayan came to the king and met him. The whole army plundered the Bhuluya country. The whole of Bhuluya was left desolate.

In this was king Yasa Manikya annexed territories day by day with the help of his entire army. He protected his executive officials and friends and maintained a big army. Then he had a mind to make gifts and do other pious acts. He constructed edifices and excavated ponds and lakes at different places. He dedicated these to Visnu, supplicating his grace, out of divine enlightenment.

Yas became king in 1524 Saka. He won fame in consonance with his name (Yas=fame).,

After a time he developed enmity with the Magh King Hosan Saha. It is a long story to tell. I will narrate it briefly, which will be useful. By that time king Yas Manikya had ruled for thirty one years and made all enjoyments as a king.

Accordingly and by the secret working of providence, Shah Silim (Shah Selim) Emperor of Delhi, came to know from emissaries that the Tripura king possessed a large number of elephants and steeds. Immediately Nawab Fatejang started, in a merry mood, for a military operation. Two leading Omrahs were ordered to accompany him. Two field marshals, Ispindar and Nur-ulya by name, joined Fatejang with their troops.

The entire army from Delhi reached Dhaka, where the troops of the twelve Bengal proviness were added to it. Nawab Fatojang halted at Dhaka. He sent Ispindar and Nur-ulya along with the army. The Bengal troops also were sent with them.

With a view to launching an attack on Udaypur the army then divided in two division and advanced separately. Ispindar led one division and advanced towards Kaila (gad). Mrja (Mirja) Nur-Ulya Khan led the other division joyfully by the Meharkul road. Both divisions of the army advanced by the two different routes and halted at separate bases (thana).

Yas Manikya got the report of this development he called his own army and sent it in two divisions. One division was rushed to Candigad and another to Chakadiya. In there divisions all the Tripura troops were included. The army officers also were divided into two groups, one being stationed in each fort. In this way the royal army lay in wait (for the enemy) in their strongholds.

Then the king sent a messenger with a letter to the Magals (Mughal) stating 'Please write to me on what business you have come.' On receipt of the king's letter the Magal chief replied. The emperor of Delhi has sent me to you. You have to hand over to me all the elephants you possess in a submissive way. Or, O king, please come here to meet me. The Emperor of Delhi has given

you these alternatives.’ A messenger arrived and reported this message to the king.

On hearing this Yas Manikya became very angry. He said, ‘I will not part with my elephants. Neither will I go there on any account. With these words the king dismissed the messenger, who on return, reported everything to the Magals.

Hearing the message from the envoy the Magal Chief got highly indignant, and marched immediately for a battle followed by this troops. Both armies then engaged in a grim battle with heavy casualties on each side, Tripura and Magal. During the attacks and counter attacks by the belligerents non could distinguish between them own men and the enemy. The Magal army was vast, unestimable. As a result the Tripur army had to beat a retreat after fighting for some time.

King Yas Manikya was Udaipur at time. His troops fled before his very eyes. He was surprised to see the retreat and break down of his army. The king was greatly concerned to hear the news about the battle. He at once left the palace and took shelter in a hidden mountain recess.

By that time the Magals entered Udaypur. General Ispinder lost no time in reaching Udaypur by the Chakadiaja route. All the citizens of Udaypur promptly vacated the city. They left for destinations they liked in view of the great danger.

On reaching Udaipur the Magals got nothing and then they went from village to village in search of wealth. Finding no wealth anywhere Mrja (Mirza) Nur-Ulya sent spies to different parts of the mountain to search out the king. The spies enteren thick jungles in search of the king. At last they succeeded in finding him out. On receiving the report about the king General Nur-ulya at once sent troops to capture the king. The king was without an armed force in the deep forest when the Magal troops arrived

there. The king had no troops to encounter them. Nor could he slip away because his queen was there. The Magal troops captured the king there and took him to Udaypur by clever means.

Nur-ulya held much deliberations about the matter. He detained the king at Udaypur for quite some time. At last Ispindar and Nur-ulya started for Dhaka along with their troops taking the captive king with them. A detachment of the Magal army was left at Udaypur for further searches (for wealth).

On reaching Dhaka with the king they met Nawab Fatejang. The Nawab was a great tyrant. He sent the king to the Emperor (Badsa) Silim of Delhi. The Emperor received the king with great honour and then said to him, 'Go back to your kingdom, and send to me all the elephants, jewels, riches and troops that you have without delay.'

On hearing the Emperor's permission (to go back) Yasodhar bowed to him and replied, 'All my property, my jewels and my people now belong to you. Your troops are plundering the kingdom at random. Have I offended you in any way? I won't go back to the kingdom after such an affront. I am at the fag end of my career. What shall I gain by returning to the kingdom, seeing that I am now destitute of all my wealth? Please permit me to retire to a solitary life in hole places and monasteries (asrama). Let me have some relief by residing in sacred places.'

On hearing the words of the king the Emperor of Delhi (Dilli) at once permitted him to go away. With the permission of the Emperor the king left for Kasi together with his retinue with a desire to settle there. Then he lived at Kasi, and his mind was full of joy. He visited Lord Visvervar and Anna-purna, bathed in the Ganga at the Mani-Karnikaghat, and visited all other temples along with the queen.

After living at Kasi for some time, the king started for Mathura via Prayag. After reaching the sacred city of Mathura, the king visited the groves of Vrindavan, Vrind Govardhan, and other hallowed spot there. He lived at Vrindavan in great delight.

King Yas Manikya who was highly virtuous personage, lived at Vrindavan for long years. Then he reached the ripe old age of seventy two years, and was attacked with debilities of old age. Day in and day out the king meditated on the feet of Lord Sri Krishna. He thought how to attain to the Lord's feet after passing away from the corporeal body. The king's days were done, and he was laid up with headache and fever. He suffered from fever for three days and reached eternal Vrindavan in heaven.

Yas Manikya died in Mathura. Funeral rites were duly performed there. His queen performed the sraddha and other ceremonies, for which she remains famous to this day<sup>8</sup>.

Here ends the career of king Yas Manikya. Now for the other events that took place in Tripura state at the time. When king Yas Manikya, was taken away as a captive, all the Tripura chiefs escaped to different places. They resorted to shelters they deemed best. Some of them went into mountain hide-outs after much search. The people who lingered at Udaypur found it impossible to live there because of the constant pillage perpetrated by the Magal troops. The Magals, a vicious, wicked and tyrannous race, forbade all religious rites in the king's city. Those Yavanas prohibited the worship of the Fourteen Deities (Caturdasa Deva), as also the puja of Goddess Kalika. The barbarous Magals dried up Amarsagar and other lakes by digging canals from them. They

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8. It is to be noted that the queen of Yas Manikya did not oblige self immolation (saha marana) and thus she was a head of her time.

did it because they were told that all the riches of the Udaypur region had been kept concealed in the lakes.

Thus the Mugals created a lot of troubles in the country. The people of Udaypur were rendered helpless.

The people of Tripur state thought day and night that the evils had befallen Tripura because she was without a king. The king's ministers and other staff scattered in different places, were concerned as to how to have a king. In this was anarchy lasted for two and a half years. The Magals tried to set up an administration there, the king being ousted to other lands.

It is difficult to grasp the mysterious course of fate. By chance there appeared a way out. Many of the Magal troops stationed at Udaypur died every day. The number of the dead rose to appalling figures. The surviving Magals thought and thought how to leave the place to escape the calamity. Soon they vacated Udaypur for Meharkul, where they stayed on.

All people came to know that the Magals had left Udaypur bag and baggage. Upon this they returned with joy. Government officials, ministers and army officers returned to their respective dwellings, exceedingly glad.

As it is not possible to live in a kingdom, devoid of a king, and a herd of cattle without a herdsman strays by diverse paths, the army chiefs and ministers grew pensive (about a king). They then came to know that king Yas Manikya who had gone to Mathura would not come back to Tripura. No son, grandson or brother of the king was available. In the circumstances they had the only question, 'Whom should we make our king? They found no ray of hope.

At last it occurred to them that one Kalyan by name descended from Maha Manikya, who was the army chief at Fort Kailagad during the reign of Yasadhar and had fought many battles and

was gifted with a high degree of intelligence, would be a deserving successor of the king. 'Let us see him now,' they said.

### **The canto on Kalyan Manikya**

#### **(Kalyan Manikya Khanda)**

Considering all this the army, high executives and the king's friends installed General Kalyan in the throne. All the pundits including the head pandit (Raj Bhattacharya) along with the priest performed the installation ceremony. The royal umbrella and the fan (arangi) were held over his head. A band was played by the Daria community of Tripura. Officials, friends and the army chiefs bowed their heads in salutation.' Auspicious sounds were made in the palace. The king then mounted the chief royal elephant of the name of Kalika Prasad and went round the city. He donated much wealth and jewellery. He made gifts of money and jewellery to all the Brahmans present. He gave clothes and other thing to officials and friends to their complete satisfaction.

He became king in 1547 saka. On a propitious day he minted gold coins (mohar) on one side of which a phallic representation of siva (Siva linga) and on the other the king's own name were inscribed.

The king was highly virtuous and devoted to Visnu. He had full control over his senses, and cultivated all good qualities. There is a verse to this effect :-

*raja' bhavad visnu-parayanovai  
sarad-dhimamsoh kula-smbhavas ca  
abheda-dharmah kila kalpa-vrksah  
Kalyana-Manikya-mahi-mahendrah.*

A metrical Bengali rendering of the verse (payar)

The Maharaja became greatly devoted to Visnu. He was born in the Lunar dynasty and was like the rays of autumnal moon.



The king was like dharma incarnate and in making gifts he was the wish-yielding tree, as it were. Kalyan Manikya was veritable libration of freedom (moksa) on earth.

King Kalyan Manikya acquired immense virtue (punya) by his good deeds. He gave due honour to all leading figures and friends and thereby kept them under his control. The soldiers and army officers who had escaped to other lands now came back on hearing about his good fame. The king controlled some by the valour of arms, and some by his loving demeanour. He appointed all the important officials, ministers and army officers to their respective posts held previously. Then the high-lander Kuki subjects arrived with horses, yaks and clothing. They also brought dishes, gong bells (ghong), elephants tusks and other presents to the king. They gave these presents to the king, and received cloths and ornaments as their rewards (inam)<sup>9</sup>.

In the shrine of the Fourteen-deities there were images made of might different metals from of old. The King constructed images of the Fourteen-deities and studded them gold in a beautiful manner. He performed the foundation ceremony of the deities without delay. Then he held the worship of the Fourteen-deities with a joyful mind. Goats, sheep and some other animals were sacrificed. Various offerings (naivedyd) were made including cooked rice and vegetables according to rules.

At that time the Maharaja received an order in a dream. The dream was caused especially by the Goddess Kalika. The order goes as follows : 'O king, excavate a water reservoir near my shrine, for my service is done with difficulty for the scarcity of water.'

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9. Inam such Arabic-Persian words entered the Bengali language of Tripura from 17<sup>th</sup> Century days owing to contact with Muslim rulers of Bengali and writings of Bengali poets.

The Maharaja dreamt the dream at night. In the morning he disclosed it to Siddhanta-vagisa and other Brahman pundits who explained the meaning of the dream. At once the king stated gladly; 'It is my order to excavate a pond in front of the Kali temple.' First the worship of the home-stead (Vastu puja) was held and then the pond was started near the Kali temple of Udaypur. At the end the pond was duly dedicated (to the Goddess). The pond was given the name Kalyan Sagar. Then Goddess Kalika was worshipped according to injunctions of the sastras. Yaks, buffaloes and goats were sacrificed. Offerings of various sorts of rice, vegetables and rice boiled in milk (paramanna, excellent rice) were duly made for the enjoyment (bhoga) of Kalika.

The Maghs had demolished the temple top of Kalika, which the Maharaja constructed a new. Amar Sagar and many other lakes had been dried up by the Maghs by digging canals from them. The king filled up those canals later on. He also built a very nice palace for himself.

That excellent king made gifts every day as a religious act. He had his meal after making gifts to Brahmans. He looked after his subjects with great sympathy. He realized revenue at a low rate so that he might earn a good name. All this was spread in different countries to his great fame. As a result people came to Tripura in large numbers with a special interest.

The king offered employments to all the Brahmans within his jurisdiction according to their qualifications. The eldest son of the king was Govinda Narayan. Younger to him was Jagannath who was devoted to Jagannath. He had another son by his second (madhyama) wife. He was named Naugatar (Naksatra)<sup>10</sup> which

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10. He is Naksatra Ray of Tagore's works (Rajarsi, Visarjan) and king Chatra Manikya

sounded rather odd. Two brothers were born of his youngest wife. They were named Yadav and Rajvallabh respectively. His sons, grandsons. Daughter's son and other relatives made a great number. The virtuous king maintained all of them.

The district called Acaranga was the southern boundary of Tripura. Then he annexed Rangamati. Acaranga was to the north-east of Udaypur. It was known as an army base (thana) of the Tripur King. When Udaypur was occupied by the Magals, General Ranajit went over to Acaranga where he became king. He ruled over the people by the force of arms. He lived there and enjoyed his kingdom. Ranjit died in Acaranga at a later date.

His son Laksmi Narayan became the next king and ruled the kingdom. He was a man of great intellect. He passed a good length of time there in this way. Then king Kalyan Manikya came to know this from a spy. The king said, 'Laksmi Narayan has carved out a kingdom within my state and he creates troubles to me.' So saying the king ordered the ministers to bring him captured from the land of Acaranga.

The king then addressed his eldest son Govinda Narayan and said, 'Laksmi Narayan is the son of Ranjit. Go and capture him with his troops yourself and produce him before me. Take a big army with you, and take all the chief army officers.'

On hearing the orders of his father, Govinda Narayan accepted it as a sacred duty. The prince took leave of the king started on the expedition in an auspicious hour with full preparation.

By the order of the King Govinda Narayan equipped the entire army and marched forward. As the prince started for a battle various items of band were sounded and the noise reached the sky. The prince wore a grand armour and bore many kinds of weapons. A fan-like umbrella (arangi) was held over his head. A huge army including cavalry and elephant regiment accompanied

him. It was a pleasant sight to see. All the troops marched forward joyfully towards Acarange for a battle. Fifteen army chiefs were there in the party. They were of stupendous valour and carrier various arms and weapons. A huge number of troops, nicely holding in their hands spears of various types and words, proceeded to the battle.

The prince mounted on an armed elephant and monode in the midst of the army. Flags of various colour with fine flag-staffs (dhvaja) and a huge number of horses and elephants were rushed to the battle in a very dreadful manner. The mighty force crossed hills, rivers and tunnels. They cut their way through impassable mountains. The army marched batch by batch by uneven tracks over a series of hills. All the troops were enjoying the journey, and none the least afraid. The royal army was marching for a battle.

In this way they had a continuous march for a month, when they reached Acaraga. Sri Govinda Narayan followd by his army encamped on the way to Acaranga.

Laksmi Narayan heard the news from public talks that a military camp had been set up on the Aranga Road. His officers, ministers and friends held a brief discussion among themselves; 'What should we do now?' (Laksmi Narayan said) — 'King Kalyan Manikya is ruling over the whole population, and I am an offender among them. The prince is coming to wage war on me. But I am much afraid at heart. It is not advisable to engage in battle with him. I shall not be able to win the battla. Rather I shall be treated as guilty and the prince will take my life. I want to make off, and fear to launch an encounter with the prince.'

The high officials and ministers, on hearing what Laksmi Narayan had said, pondered over the matter for a while and

said, 'What you say is not unfounded. Leave the kingdom and get away with all your armed force. Take shelter in a dense forest. O Maharaj, listen to what we say. It is no use dilly dallying. Slipping away seems to be the proper step at the moment.'

The dignitaries and friends having said so, Laksmi Narayan himself too thought for a while. At last he eschewed the battle and fled.

With him fled all his people. They made for a dense forest. After travelling a long way in three days they halted.

Now Govinda Dev made heavy preparation for a battle. He was staying with his army in the camp on the way to Acaranga, when a messenger came and reported the escape of Laksmi Narayan. On hearing this Govinda Dev became terribly angry. At once the prince left the camp and went out in search of Laksmi Narayan in the jungle. He left behind five army commanders and a number of troops in the camp. He advanced with his army by the way taken by Laksmi Narayan to make good his escape. Soon the royal army reached where Laksmi Narayan was staying. The entire army reached there and surrounded the area. Laksmi Narayan was captured together with his small army.

They returned to Acaranga with Laksmi Narayan as captive. The whole army rejoiced as also Govinda Dev himself. They seized all the riches, jewels, elephants, horses etc. that Laksmi Narayan possessed. Thus the prince won victory in Acaranga. He then posted an army commander in Acaranga with duties of a Laskar and provided him with an armed force. Leaving them there Govinda Narayan returned to the capital together with the army. He met the king along with the entire army and bowed to the feet of the king. He gave an account of the encounter, and the king was glad to hear it. Seeing that Laksmi Narayan was the

son of a (petty) king, he was received with due honour by the king.

Now I will tell you what happened next. A fierce battle was fought with the Magals. The Emperor came to know from public reports that king Yas Manikya having left for Mathu's Kalyan Manikya became king of the Tripura state. He sent a letter to the Nawab of Murshidabad. That Nawab was out and out a tyrant. He wrote a warrant (parwan) to king Kalyan Manikya of Tripura as king him to send elephants as present to the Emperor. The parwana was sent to the king along with a big army including a thousand cavatiers and an artillery, with large number of cannons and muskets. The twelve Bengal provinces also supplied forces along with this army.

A large number of leather cannon were there with the army. Thus type of cannon exploded with a single deafening report to the great dismay of the enemy.

The Tripur king had a military base at Kailagad from before. The Emperor's troops arrived up to the bank of the Kamala Sagar lake. King Kalyan Manikya received reports of the invasion. He then advanced accompanied by Govinda Dev, to fight a battle. A fierce fight ensured between the two armies very soon. A cannon shot landed on to the king's camp. Taking it in his hand prince Govinda showed it to the king in front of his entire assembly. He said, 'Deadly cannon shelles are landing into our camp. How shall we fight in this battle?' Hearing the words of the prince the king said, 'I have fought many battles, but never got afraid. I never made peace with the enemy. You may make peace with the enemy, if you like. You are at liberty to do as you please. I lay down arms here and now.'

The king told the royal preceptor (raj guru) everything, and surrendered his bow, and arrows to the preceptor's feet. Upon

this the battle between the Magals and the king's forces assumed appalling dimensions. Soon the Magal troops took to flight from the field. King Kalyan Manikya then joyfully sat upon the throne with his ministers and well-wishers on either side.

Addressing the ministers and friends the king ordered that Govinda Narayan was to be made Yuva Raj. Then Siddhanta Vagisa, in collaboration with the time specialist pundits (lagnacharya) consulted treaties on astronomy and fixed an auspicious day for the purpose. The ceremony was held on that propitious day with great éclat, and Govinda Dev was made Yuva Raj on that occasion. The king was glad that his son became the heir apparent (yuva raja). He then placed him in charge of many state affairs.

After this the great king Kalyan Manikya decided to hold a great donation (maha-dana) ceremony, and was delighted at the thought. The virtuous king was the part and parcel of Dharma himself. He first started the tulapura (gift of gold etc. of one's own weight) ceremony where sacrifice and oblations in fire (homa) were performed by an assembly of Brahmans. The king sat on the seat of Dharma in the balance (tula) wearing all his ornaments and robes of office. Money and jewellery of the same weight were put on the other said of the balance. Then he got down from the balance and distributed that wealth. Three elephants and five horses were among the objects of gift. To siddhanta-vagis Bhattarchaya Siromani he gave cloths, ornaments and a well-furnished elephant on that occasion. He also donated a village in Meharkul to him with due dedication rites (or with a deed of gift).

The king earned a great fame by virtue of the tula-purusa donation ceremony and it spread far and wide. Since then Brahmans flowed in from different states. The king had

performed the donation ceremony at Udaypur. As many as fifteen thousand Brahmans assembled there. Besides, there were beggars and have nots without number. The king gave away all the wealth of the balance to the Brahmans, who departed for their own places fully satisfied.

The king then performed the maha-dana (great donation) ceremony in all details prescribed. On that occasion, he made a gift a tawny-coloured cow (kapila) with her calf. Brahmans from Banaras, Mathura, Setu-bandha, Orrisa and so on attended the ceremony. The received gifts of either an elephant or a horse, or gold etc. The Brahmans were propitiated in the customary way.

Then the king built a temple at a beautiful site near the front gate of the palace. It was made of brick and stone.

The image of Candra-Gopinath which was there in Catigram was taken away by the Maghs during the reign of Amar Manikya. The king now brought that image of Visnu from Cattal, and installed it in that temple after due worship.

To the left of that temple another temple was built, and it was dedicated to Dharma<sup>11</sup>. The king named it Dharma-matha (shrine of Dharma). The shrine was founded in the saka year 1572. A verse was inscribed on the temple gate. Another house was (constructed) near it, and it was the cynosure of all eyes (Jagat Mohan).

There were some old Brahmans in the state. The king financed them in visiting the sacred places.

There was an open space in front of his place. There the king built a Visnu temple. To the east of the temple a platform for Dol

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11. Dharma worship was a new development in Bhupal at the time, and Dharma literature also arose, e.g. Dharma Mangal of Rupram.



festival was made, and in close proximity to it a temple to Durga was built.

By virtue of these expenses for public welfare king Kalyan Manikya constructed a bridge a Dharma over the ocean of life (bhava-sindhu). The king felt the presence of Visnu in all creatures, because he was sole devoted to Visnu, and religious minded.

The king grew old, Suddenly he was attacked with fever, and his body treambled violently by the morbid wind inside. The king thuse remained in a coma (unconscious state) for three days. The disease was not amenable to any amount of medicine that was administered. In the saka year, 1582, towards the end of the month of Jyaistha when seven days of the month remained, on Tuesday the ninth day of the dark fortnight, when three dandas of the night had passed, the king passed away and ascended heaven.

Ministers, well wishers, army Generals and armyemen rushed to the palace compound at once. The palace looked desolate. The prince, the princess, and the queen were all overwhelmed with grief. Funeral wails filled the entire inner apartments of the palace.

Then the corpse of the king, after due washings, was placed on a squire palanquin (catur-dol) and decked with dazzling ornaments and garments. Fragrant sandal paste was emollient over the body. A flower garland was put around the neck. The name of Ram was written here and there on the body.

They sat up all night. When the day dawned and it was Wednesday, the high officials, ministers and the armed forces installed prince Govinda Dev to the throne. The usual band of salute was sounded, and from that moment Govinda Manikya was recognized as king.

The officials, ministers, well-wishers and the armed forces all bowed to him. The women of the city (nagari) performed welfare rites everywhere.

Then by the orders of king Govinda Dev the corpse of the king was carried to the burning ground called Vaikuntha-pur. There the body was placed on the funeral pyre. The deceased king's son Jagannath Narayan poured ghee on the pyre made of agar and sandal wood. The same dignitary also performed the rite of setting fire to the mouth of the dead (mukhagni).

King Govinda held the sraddha ceremony in accordance with customary rules. A large number of Brahmans arrived from various countries. The king sat down for the sraddha rites and around him sat all the Brahmans, whom the king duly honoured.

The sixteen items of gift, sesame, gold etc. were dedicated, as also a man-like nugget of gold (kancana-purusa) and a wonderful bed. After this the great donation ceremony (mahadana) was started where the king made gifts of cows including a tawing-coloured cow (kapila) with the calf.

After this the king donated ten horses and seven elephants which were well furnished and gorgeously decorated with a view to his father's attaining heaven. An honorarium (daksina) of hundred rupees per elephant was allowed.

Jagannath and other sons of the late king performed bull-dedication (vrsotsarga) and other gifts at the time. The king then dismissed the Brahman pundits who had received gifts as well as honorarium.

King Govinda thus concluded the sraddha ceremony. The king gave a sumptuous feast to his kith and kin on the occasion.

The (deceased) king lived for eighty years, and for thirty seven years he held the reins of the kingdom. King Govinda had his

coronation during that saka year. (1582=1660-61 A. D.). After the sraddha he acquired recognition as king by means of gold coins [mahar].

Here ends (the history of) the ancient kings descended from Tripura down to Kalyan Manikya. King Ram Manikya then listened to the entire narrative.

Siddhanta-vagisa then said, 'I finish here (my account).

(Here ends the answer given by Siddhanta-Vagisa in response to Ram Manikya's questions in vol-3 of the Rajamala).

# **SRI R A J M A L A**

## **VOL.-IV**

*(Govinda manikya to Krisna Manikya)  
A verse for welfare (Mangalacarona)  
Vede ramayane caiva Hari is sung  
In the Veda, the Ramayana etc.*

## Redaction of the old Rajamala

**T**here was an old Rajamala composed earlier, in which the topics were not arranged in chronological order, and the language also was coarse. There were numerous cases where the earlier events were stated afterwards and the later events stated before. This is why people could not fully grasp the meanings in that codex. It was not written in that work why the state of Tripura is called Tripura, and what the genuine history of the kings of Tripura is.

In the Tripura era 1238, Durgamani the vizier (Ujir) made a fresh redaction of the old codex. He ransacked the Mahabharata and other ancient texts, noted down the supporting passages, and thus it may be regarded as a Veda now. If anyone still holds a difference of opinion, a reference to the Puranas etc. will do away with the doubt. The old Rajmala is well-known, and by a comparison with this recension, one will certainly realize it.

Here an account is given of all the kings after Kalyan Manikya, calling up the names of Radha-Krishna, Siva-Durga, Sarawati devoted to Brahma, and my own favourite (or beloved) Deity (Ista-deva), and holding on my head the feet-dust of the devotees to these deities, I will narrate (the history) in a metrical form known as pancali, and it will be dedicated (or addressed) to Him (Ista-deva).

## Prologue

Jaydava, the Vizier (Ujir) was knowledge embodied. He had two sons born of the same mother (sahodara). Of them the elder was Rajmani Ujir who was a jewel in virtues, and the younger one was named Durgamani. Jaydev Ujir said to his younger son Durgamani. Of the kings beginning from Govinda Manikya and ending with Krisna Manikya. I request you to write down all this to be included in the Rajamala.'

I, Durgamani, with my father's behest bound on my head, hereby speak of those kings with great care.

Maharaja Ram Ganga Manikya, the great monarch, said to Jaydev Ujir lovingly, 'You were a vizier of the late Krisna Manikya.' You have a long experience of our family.

You are advanced in years, and have acquired knowledge assiduously. You are deeply read in various subjects. I have listened to the accounts of kings down to Kalyan Manikya. You are now requested to narrate the history from Govinda Manikya onwards. This account of the kings of our dynasty is a glory of our family. Without the Rajmala (the history of the kings) the fragrance of our family cannot exist and endure.

Addressing the king the Vizier then said, 'O great king, your Majesty) I tell you that I was born when Mukunda Manikya was the king. I have listened to the old people in earlier days. O king, listen. I am telling you what I have heard and also what I have seen myself. The events are of olden days, and I am an age worn, old man. It is difficult for me to remember and relate everything. Many people do many things at the same time. All these can not be described together, but must be described one after another. The succession of events may be understood from the order of event in the book. One who is wise will certainly realize it.

## **The Canto on Govinda Manikya**

*(Govinda Manikya Khanda)*

Govinda Manikya became king on Wednesday, the 13<sup>th</sup> day of the month of Jyaistha in the Saka year 1582. His chief queen Gunavati was famous all over the country.

There was a marshy land in the Nurnagar pargana. The chief queen excavated a vast lake (sagar) there. It was named guna-sagar after her name. The queen performed the dedication ceremony (utsarga) and thereby fulfilled her heart desire. On that occasion a gold coin (mohar) was released by the king on one side of this a phallus symbol of Lord Siva (Siva-linga) and on the other the names of the king and the queen were inscribed.

Now, the king's step brother Naksatra Thakur was made a hostage at the court of the Nawab of Murshidabad, king Govinda manikya ruled for a time and passed his days happily. But Naksatra was looking for a mandate from the Nawab, and soon he arrived with one authorizing him to become king. When Naksatra reached Udaipur, the counseling Ministers said to the king, 'Your Majesty fight and don't be afraid, what can he do? This is our counsel. Then king Govinda Manikya said, why should I fight with my brother? An internal strife among us will lead to the ruin of the subjects, and we shall fall in sin to be sure. I tell you, I have ruled over the kingdom for about a year. Hence-forth his rule begins. You should take it for granted.

After this king (Ram-Ganga-Manikya) asked his vizier to give a detailed account of all this – when Chatra Manikya became king, and Govinda Manikya left for a foreign land, by which route he went, who accompanied him, how he passed his days there, after how long he returned to his country and how he was reinstated and enjoyed the kingdom. Tell me, tell me, Ujir, he said, you are

well-acquainted with this. It is a pleasure to the ear to hear the history of our dynasty.'

The Ujir replied, Listen, O great King, to these narrative. I tell you the entire career of Govinda Manikya.

King Govinda Manikya left Udaipur along with his queen in a jovial mood, and had a sojourn in a village inhabited by the Rihang (Reang) Tribe. Seeing that the king was ousted from the kingdom, the (Reang) people did not entertain him with sufficient loyalty. The queen then said, 'You subject people have increased numerically, and this is why you have put me to dishonor. So I curse you thus, when your number will exceed a thousand families, the excess population will perish. Queen Gunavati cursed them to the effect. Since then the Reangs have had no escape (from the curse). When ever they go beyond a thousand families, death takes a heavy toll of them some how or other, and then (past) evil motive thus comes to light. This is now circulated all over Tripura that the king has no such evil subjects as the Rihangs.

Then the king left for Cattagram. He was accompanied by his younger brother Jagannath, Prince Ram Thakur of many good principles, a second brother of the prince named Durga Thakur, a son of Jagannath, named Surya Pratap Narayan, another son named Campak Ray who was a shrewd warrior, and still another son of his. The last one suddenly turned back and proceeded homewards.

Jagannath Thakur then addressed his son-in-law and said, 'please bring back my son.' The son-in-law bowed down and said, 'How can I bring him back he being a prince? If he refuses to come back, what should I do? Jagannath Thakur then ordered him thus'. If my good son refuses to come. You will decapitate him and bring his chopped off head hither. Upon this the son-in-



law left promptly and after proceeding a little distance saw the prince. He stood in front of the prince uttering aloud. In the name of the king, I tell you. O Thakur, do come back. But if you don't I will cut you down.

The prince angrily drew his sword and raised his hand to strike down his sister's husband. The latter roared like a lion and the prince stood still sword in hand, by this time the sister's husband dealt him a deadly blow with the sword, and the prince succumbed to the injury.

Jagannath Thakur was sitting in the assembly of the king, when the son-in-law presented the prince's head before him. On seeing the head the king was angered and he rebuked Jagannath bitterly.

After this the king went over to Rasanga. He was entertained with honour by the king of Rasanga. The Magh king showed great respect for him by providing him with a lot of attendants.

Then Naksatra became king at Udaipur. He assumed the title of Chatra Manikya. His reign lasted for seven years so far as I can calculate. He excavated at Udaipur a tank called Chatra Sagar. He was then attacked with small pox which proved fatal. He had a son named Ucchab (Ut sava) Ray Thakur. He performed his Sraddha ceremony gorgeously with Lavish gifts etc.

When king Govinda Manikya was in the land of Rasanga. Suja Badshah was engaged in a bitter feud with his brother (Aurangzeb). Then Aurangzeb became emperor (Badshah) and Suza, diverted of the kingdom, escaped to Rasanga. King Govinda Manikya was already there, when Suja Badshah arrived. The Tripura king and the king of Rasanga were sitting on the throne. On seeing the Badshah the Tripur king rose at once and got down from the throne. He then put suja on the throne. Upon this the Rasanga a

king said, why do you offer the throne to the Mleccha<sup>1</sup> king? The Tripur king replied, 'O Lord of men, I will tell you. This Badshah Suja is a well known figure all over the world. There are many kings like you and me living in his country under his patronage. They cannot even sit with his servants.

So saying the Tripur king promptly took his seat on another throne.

When the assembly rose, the king and Suja walked out together and were conversing. The Badshah then said to the king. You have maintained my prestige now. But at the time I have got nothing to offer you. He then presented the necklace (nimca) hanging (from his neck) to the king. The Maharaj gladly put it around his neck. Suja also presented him a precious diamond ring.

The Badshah then married the Rasanga princes. At that time and evil design grew in him. He plotted to kill the Rasanga king. He engaged forty wrestlers for the purpose. Dressed with coats of mail and seated in palanquins, two in each, they proceeded towards the palace of the Rasanga king. Each palanquin was carried by eight bearers (Kahar). They declared that the princess was going to the palace. They passed the sixth gate without fear. At the seventh gate the gate-keeper said, 'So many palanquins are coming. What's the matter?' The aged gate-keeper closed the gate and searched the palanquins. Then (Suja's) soldiers got down from the palanquins and were all killed in an encounter (with the royal guards) that ensued. The assassins having perished within the palace compound Shah Suja escaped to an unknown destination surreptitiously. The Rasanga king searched for him

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1. = Mohammedan. Turk

but could find no trace. He was therefore greatly perturbed at heart. Then he said to Govinda Manikya, O Lord of men, please go back to your kingdom, your own land.

The Magh (Mog) king presented him with a throne made of eight different metals for the purpose of the (fourteen) deities. He supplied also a few Magh families (to accompany him). A water-jar made of mixed metal (bharata) and many other things were also presented. With these gifts. The Tripur king was given a send off towards his kingdom.

From there the king (Govinda Manikya) came to Cattal, where he heard the news of king Chatta Manikya's death. Soon after a large number of people from Tripura came to Cattal and made a petition to Govinda Manikya (to return). The king gladly repaired to Udaipur and became king again.

No Tripura king before Govinda Manikya paid tribute to the Badshah. When Govinda Manikya became king for the second time, he introduced the system of paying tribute by means of elephants. The Tribute was assessed at five elephants a year. Out of them one half of an elephant was measured. The Value of that half [X5] was to be paid as tribute, and that of the other half went to the king (as his honorarium).

Chatra Manikya's son named Uccav Ray, said to himself, 'In this state cutting (with sword) and killing have become the sole pursuit (of kings). It is not at all advisable for me to stay here. I thing I should go to Dhaka (Dacca) as a hostage (tula).

The prince arranged a land grant in the state towards his monthly allowance (masara) and then joined his assignment as hostage and stayed there. Ucchav Ray got three parganas in lieu of the traditional Rattannagar, ear marked for Gostage purpose, Kadba, Bedara and Amirabad clearly demarcated. Govinda Manikya granted him this land as his monthly allowance.

The king constructed the Candra Sekhar temple at Cattal. He excavated a tank called Govinda Sagar for the purpose of a deity. It shines till today at Tisina in Udaipur region.

The king then went to the bank to the Ganga for ceremonial bath and also for obtaining salvation by enlogising Bhagirathi. He wrote deeds of gift on copper plates and granted them to Brahmans. He made a gift of gold equal to his weight (tula)<sup>2</sup> in order to acquire virtue (punya). Brahmans of different regions received landed property as gifts (from him). King Govinda Manikya thus became the most illustrious in the dynasty. He fixed the land revenue at four annas per kani, and minted four anna bits in his name. He declared, if any other king of my lineage realizes revenue at four annas a kani, he will of course mint four anna coins. Other kings in case they require four-anna bits (siki), will use sikis introduced by Govinda Manikya, 'Listen, O king owing to the ban in this respect by the king. Other kings never coined a siki.

The seal in royal deeds (samad) was lotus shaped. It was called the lotus seal (padma-mother). The king's name was put in the middle and around it were five names of his predecessors.

Once a merchant imported salt and the king purchased that salt in exchange for an elephant. He distributed the salt among all his subjects, officials and friends at Udaipur. He said, those who will eat this salt should foster no evil motive against my dynasty.

Now, Meherkul was all along a marshy land (Jhil). The king constructed embankments on either side of the Gomati. Since then Meherkul was reclaimed, and his fame has lasted to this day.

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2. Or literally he made a balance of gold for acquiring virtue (Bengali Kanaker tuta kaila punjer karan).

The Maharaja sold the diamond ring that was presented by the Badshah (Sujah) in Rasanga. (Out of the sale Proceeds) he founded a mosque in the name of Badshah Sujah on the bank of the river Gomati. He also founded a market in his name and it was named Suja ganj.

Now for the age of king Govinda Manikya. He became king at the age of forty one. In the old age he developed cough and he died when he was seventy nine.

Govinda Manikya was one short of forty years in his political life, led in a righteous way, when he apnea to death, bade farewell to the world and his subjects and went to heaven uttering the name of Rama. Queen Gunavati, whose fame spread for and wide in Tripura, wept, also wept Ram Thakur and Durga Thakur.

At the death of the king the subjects also wept. Bereft of the king they desired another king at heart. Prince Ramdev son of Govinda Manikya Dev, performed the Sraddha ceremony with great pomp. Brahmans hailing from various lands attended the ceremony and received gifts for the pleasure of lord Govinda.

Jagannath Thakur was a man of very pious deeds. He excavated a tank at Tisina and thereby amassed great virtue. Wealth or prosperity does not last at all, but men's achievements endure for the people to see.

King Ram Ganga Manikya questioned and Joydev Ujir gave an account of the (Tripura) family.

The poem on the achievements of two kings, Govinda and Chatra Manikya ends here.

(here ends the discourse on Govinda Manikya and Chatra Manikya in the Raj Khanda Tatva)<sup>3</sup>

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3. Probably this volume of the R.M. was entitled Raj Khanda Tatva (spray accounts of the kings or accounts of miscellaneous kings).

## **The Canto on Ram Manikya**

### ***(Ram Manikya Khanda)***

After the death of king Govinda Manikya Prince Ramdev ascended the throne. The capital of Udaipur was very lovely and Ram Manikya was like the moon there. Gradually he plunged in practical politics. He selected his officials, friends and council of famous Ministers. He protected his subjects by his own power. The Maharaja was born on earth as virtue incarnate. He made seals in his name as a king, and minted coins known as *gaj-sikha*, which he presented to Brahmans (in his coronation).

He had a number of queens of fulsome beauty and eighteen sons. Who were his heirs apparent. The son born of the Chief queen was named Ratna Thakur. Later on he became king with the title Ratna Manikya. Another son was Ghanasyam Thakur who was later known as Mahendra Manikya.

Dharma Manikya had the name Duryodhana Mukunda Dev became known as Mukunda Manikya, and he made various gifts in front of his Deity.

Masir Ali was the Zemindar of Sarail. He killed prince Candra Simha (accidentally) in a hunting excursion. Hearing this his father Nur Mahamud sent the son to the king. However, king Ram Manikya who was the repository of virtuous deeds, did not put Nasir to death though he was the killer of his son. The king said, "what shall I gain by killing him? He will get the rewards or retribution of his action in the life after death.

I remember another episode here—the affair between Ram Manikya and Dvarika. A son of Durga Thakur was named Dvarika. He was posted at Murshidabad as *hostsage* (*tula*). Once he reported to the Nawab thus : 'My senior uncle, the king, is ailing. He is old almost blind, deaf and dumb. This fraudulent

statement he made to the Nawab with the intention of becoming king. This report was heard by the king at Udaipur, and he wrote a letter to the Nawab informing him that the report was false, thus —

*‘Please know that everything is*

*False that Dvarika Thakur has*

*Said to vilify me.’*

When this letter of the king was read out to the Nawab, he sent an amissary on horse-back to see the actual state of health of the king. The mounted messenger came and found that king was well and that Dvarika’s report was delirious. He reported these facts to the Nawab. The intelligent Nawab, on hearing this was fully convinced.

(The Ujir observed) such things have happened often times in your lineage. Reports get currency according as the society is.

King Ram Manikya had a noble nature. He conducted the administration with great sobriety. He excavated a bit lake (sagar) at Tisina near Udaipur. It was named Ramsagar. He donated land to Brahmans by deeds of gift written carefully on copper plates, where his name was written as Ram-satya. He nicely performed various worships-daily (nitya) occasional (naimiika) and annual (Varsika) (including) Ganga-puja and Ker puja at the worship of fourteen deities.

In this way he ruled for twelve years and enjoyed various pleasures along with his sons. Then king Ram Manikya grew old with his youth gone, and he thought of Lord Narayan day and night. He was thinking when he will have to face the abode of Death and what will be the nature of judgement of the Divine dispenser (Dharma). He said to himself, ‘My soul has got

trepidatioin to hear the descriptions (of the world of the dead) given in the religious treatises, for very subtle are ways of dharma. Laden with such thoughts he had his ailment aggravated day by day and he ascended heaven uttering the name of his beloved Deity.

Upon the death of king Ram the queens were greatly perturbed and raised funeral wails day night. All the princes and the council of Ministers shed tears. His heir apparent, Ratna Thakur arranged the Sraddha ceremony, and other sons performed various gifts on the occasion. The dedication of a bull (Ursatsarga), gift of sesame seeds etc. were duly made and thus they paved the way for his attaining heaved. A Large number of Brahmans attended the Sraddha, and gifts were made to them in a befitting manner.

Thus the topic of king Ram Manikya, as I told you, comes to an end. Jaydav Ujir narrated this before Maharaja Ram Ganga Manikya.

Here ends the topic of king Ram Manikya in the Raj Khanda tattva.

### **The Canto on Ratna and Mahendra Manikya** ***(Ratna & Mahendra Manikya Khanda)***

The story of Ram Manikya is over. I will now narrate the story of his son Ratna Manikya. Listen, O great king. The story is wonderful. He killed his own brothers out of greed for the kingdom.

When king Ram Manikya died, Ratna Dev was in his infancy being only five years old. Bali Bhim Narayan enthroned him and he assumed the title Ratna Manikya. Bali Bhim himself became the Yuva raja i.e. heir apparent. He conducted the administration of the state in the name of the infant king.



Maharaja Ram Manikya was a highly virtuous person. He had eighteen accomplished sons. The Leading ones among them were killed by the Yuvaraja, Bali Bhim. Your sons who were authors of good deeds became kings (one after another). They survived (assassination) for the continuity of the dynasty and it was due to their virtuous acts.

When king Ratna manikya attained manhood he married six-score wives. (of them) Ratnavati became known as the chief queen. Other queens shone around her. The Maharaja had married in an auspicious moment, for such fulsome beauty of the wives was unheard of.

He made Surya Pratap Narayan, son of Jagannath Thakur, his vizier thinking this would be a proper step. Samar Pratap Narayan was made and assistant Vizier (Nayeb Ujir). By him Jaymardan suba was put to death. When king was in his infancy, the council of Ministers killed many of their kith and kin and performed the state affairs themselves.

A Brahman of Vaidyanath dreamt (or Lord Vaidyanath made a Brahman dream) that if he took the water with which the king had washed his feet (padodaka), he would be cured of his disease. That Brahman begged of the king for his foot-washing water. Nothing that the Brahman was in a pitiable conditions the king gave him some water from a piece of (wet) cloth of his (vastrodaka). The Brahmin drank the water and his ailment stopped. The king then made some gifts to the Brahman and sent him away.

Bali Bhim, the Yuvaraja, performed many pious deeds. He excavated big ponds at Meharkul and Durgapur. He also founded an image of Kali at Kasba. This goddess Bhagavati is ten-hundred (Dasatohuja) and makes for the upliftment of the degenerated mankind (pattataran).

When Sajta Khan<sup>4</sup> Saista Khan or Sayesta Khan was the Nawab at Dhaka he had reports about some wickedness of Bali-Bhim. He had an army officer (Sardar) named Kesari Das. A big army under his captaincy arrived in Kumilla (Comilla). Balibhim the yuvaraj was staying at the village of Samrais. Kesaridas managed to capture him from there with great difficulty. He was led to Dhaka and then to Murshidabad. From there he was sent to the city of Dilli (Delhi).

When Jaydev, the king's son-in-law, was posted as hostage, the Nawab conferred on him the post of Yuvaraja. Yuvaraj Jaydev was at Dhaka. He placed Dvarika as hostage and came back (to Udaipur). Gauri-caran, the younger brother of Dvarika, went to Dhaka and met the Nawab. He identified himself as the king's brother. This is why the Nawab conferred on him the post of Yuvaraja. The Yuvaraj then came back from Dhaka to Udaipur and killed Surya Pratap Narayan, the Ujir. He then wrote a letter to Dvarika to this effect – If you are my brother, please come here with an armed force. Please know that this is a must. The letter was received by the turbulent Dvarika who reported the matter to Raja Dalsimha. Dvarika placed Durjodhan Thakur as hostage (tale) and collecting force from Dhaka he reached Udaipur and engaged in a fight with Ratna Manikya. The king fled from the battle and kept himself concealed. He went to a destination east of Udaipur and up the river Gomati. The queen, all the Ministers and a big army accompanied him. Also the king's father-in-law named Mir Khanjan, the valiant warrior Nirbhay Narayan, Gaja Bhim Narayan, Mayu<sup>5</sup> dhvaj, Jaymardan suba, the unrivalled Hamsadhvaj were living with the king in hiding. Campak Ray,

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4. = Saista Khan or Sayesta Khan

5. Probably wrongly written for Mayur Dhvaj

the Revenue Officer (Dewan) fled away elsewhere. With him went Ananta Ram, the king's maternal uncle. He went to Cattagram by a hill track for fear of life.

Dvarika then became king with the title Narendra Manikya. He tried to bring back the king by using sweet words, and so sent a messenger to him. He gave the air of piety to capture the king, but had evil designs at heart. The king came back to Udaipur thinking it to be actual goodness (of Dvarika). But many of his officials and friends were arrested, and some of his Ministers were put to death. Some Ministers were imprisoned.

Anantaram and Campak Roy were at Cattagram. King Narendra Manikya came to know this. He sent Bahadur Khan with two elephants to cultivate the friendship of Cattagram Suba. Campak Ray and Ananta Ram heard this and fled to Bhuluya from there. Bahadur Khan, the Jamadar did not find them at cattal, but managed to capture them in Bhuluya.

Now Ratna Manikya had a Vokil named Amir Khan who was intelligent and expert in roguery. On receipt of a message from Campak Roy, Amir Khan forcibly released Ananta and Champak with the help of Turu Khan. Then they two were promptly led to Dhaka and handed over to Duryodhan.

Amir Khan Duryadhan and Champak Roy jointly endeavoured to help Ratna Manikya. They informed the Nawab of the defeat and discomfiture of Ratna Manikya at the hand of Narendra Manikya. The Nawab angrily deployed an army which captivated king Narendra Manikya and produced him before the Nawab.

Ratna Manikya became king again. He devoted to administration and land gifts to learned Brahmans. Champak Roy the Dewan, was made Juvaraj, his sister, Dvitiya by name did many pious acts, she excavated big ponds, in Meharkul and Udaipur. At Candimuda she constructed a hanging bridge (dual

setu) and motalled an image of candika. She made many gifts for the purpose of welfare (to the state).

O Maharaj, hear the fate of the king. As luck would have it, even a faithful person acted treacherously, and the king met his death in consequence. Ghanesyam Thakur, son of Ram Manikya as a hostage (tula) with the Nawab at Murshidabad. All on a sudden he arrived with a bid force to capture the throne for himself. King Ratna Manikya was apprisen of this. His Ministers advised him to fight, but the king disagreed. The Ministers made the request time and again but the king turned it down. What is lotted cannot be blotted. Ghanasyam Thakur entered the palace, caught the king by the hand, and dragged him down from the throne. Still the king did not apprehend his death. He was at once imprisoned. But the said, My brother has come at the auspicious moment known as Mahendra, Ksana, and he named him Mahendra Manikya.

Ratna Manikya was imprisoned in the farm-house of Rajkirti Narayan. There Ganga Narayan nurse, said to several people, wicked people are taking about putting Ratna Manikya to death. They say, two kings in the same country are not desirable, that tow tigers hardly reside in the same forest; that two husbands do nto belong to the same wife; and that two swords cannot be kept in the same sheath. They have put forward such evil arguments before the king.

Upon this the king cast away all hesitations about a fratricide, and after a few days, an assassin, by the order of the king, stranged Ratna Manikya to death.

Seeing the king dead, queen Ratnavati shed tears and lamented saying, (I don't know) of which previous birth the accumulated sin was in store for me so that the queen of the king has had to suffer in this way. What providence has ordained all this?

The queen became overwhelmed with grief at the sight of the face of her (dead) husband, and she gave out cries of lamentation again and again. She went to cremation ground and encircled the funeral pyre several times. She then looked at the palace. She said, If piety (dharma) is there, one sees the golden gate and the sacred fire consumers the (pious deed). So saying the queen saw the golden gate, and that very moment the fire got abaze. Seeing the fire the chaste queen hurriedly entered the funeral pyre uttering the name Ram and resigning herself to her beloved Deity.

Both the king and the queen went to heaven. The queen left behind the memory of her great chastity. All people were eloquent of their praise. They also said, 'King Mahendra Manikya is very wicked minded, and has put a stigma on the royal family.'

Now for the age of king Ratna Manikya. He became king at the age of five and ruled for thirty two years. He died at the age of thirty six. King Ratna Manikya was a man of quiet and peaceful nature. He made discrimination between his own and others.

By perpetrating fratricide, Mahendra Manikya became the full-fledged king. But he was being lean and thin day by day. He could not take food properly. When asleep he dreamt that he was being strangled, and he trembled with fear. In this way he ruled for two and a half years. During this period he excavated at Udaipur. Mahendra Sagar and other ponds. By then his time was up and he met his death. He incurred great ignominy only for a few days enjoyments.

A king keeping good company lives a happy life. But if he adopts a wicked path thereby he hastens his downfall. The Ujir said, 'O king I have heard from older people all that is narrated here. Here and the careers of the two kings Ratna Manikya and Mahendra Manikya.

(Here ends the narrative relating to the reigns of Ratna and Mahendra Manikya in the Raj Khanda tattva)

### **The Canto on Dharma Manikya**

*(Dharma Manikya Khanda)*

The king said, Dharma Manikya became king did not Champak Roy, The Yuva Raj become king?

The Vizier said 'O' Maharaj, I will tell you what happened, when king Mahendra Manikya died. Duryodhan ascended the throne at once. Champak Raj the Yuvaraj was another person (i.e. he held another post).

The great king was a worshipper of the Sakti Mantra (name of goddess Sakti a Kali). The daughter of the mountain chief (Himalaya) in the form of Sakti (Energy) grants salvation.

The king ruled over the kingdom with piety and polity both. The people lived in great happiness in his kingdom. Dharma Manikya was the Maharaja and his queen was named Dharma Sita Gajarsikka coins were minted accordingly in the capital.

The eldest son of the king was named Gangadhar Thakur. The younger son was Gadadhar Thakur. He made his brother Yuvaraj, even knowing that his son not being Yuvaraj. There might be a quarrel.

Anantaram was his Ujir and he was well informed. The veteran fighter Ranabhim Narayan was his army chief. He once controlled and tied down an infuriated elephant at village Dimatali, pargana khandal. The king named the elephant Rajmangal (welfare to the king). Such an elephant was never seen by the people. The Tripur General bound down the dephant called Raj mangal and this is why he came to be known as Gajabhim (elephant controlling bhim).

There was a place called Hirapur to the east of Udaipur. The king put up an all surrounding parapet in the forest there (jugai-bed).

An army officer (Najir) named Raj Kirti Narayan completed the enclosure in three months with the help of his army men.

Dharma Manikya was of an extremely irate temper. He inflicted severe punishments for petty offences. He paid tribute (to the Mughals) with elephants captured from jungles. The rate of tribute was fifty three elephants a year.

Now there were a large number of Magh subjects at Udaipur, and they were all military personnel. As such they were very proud and cared little for the king. The king got reports of their character from the spies. He cogitated in the mind how to subdue them. One day he invited all the Maghs to his palaces and fed them with various articles of food. The Maghs got drowsy with meat and drink, and the head gate keeper bolted the gate immediately. Then by the order of the king some gate keepers beheaded a number of Maghs by blows of swords. Many of the Magh soldiers lost their lives in this way. The rest escaped by jumping over the boundary wall.

Since then the Magh subjects came under control. But they were devising means to do some harm to the king.

When the elephant tribute payable to the capital (of Bengal) fell into arrear, the vokil of the Mursidabad Government wrote again and again to send the elephants. He wrote that the Maharaja should pay the tribute shortly. But the king paid no heed to these letters.

Now a grand son of Chatra Manikya named Jagat Ram lived at Dhaka. He was a kinsman of the king, and was a man of parts. People of his Tripur race scarcely visited (the city of Dhaka). He was trying various means to become king of

Tripura. He had that endeavour for long days to be king of Tripura somehow. Since Dharma Manikya's elephant tribute was outstanding or unpaid, Jagatram made a petition (to the Nawab). He informed the Nawab that he would pay the remaining elephants if he got the kingdom of Tripura. The Nawab ordered military action. Jagatram marched with a big army with a view to capturing the throne. Hearing that the Tripur king had a gate made of gold and his army consisted of poor and distressed Magh people Jagatram's mother said, Hear me, my son. If you can win this battle, you will get a lot of wealth.

The army engaged in a fight at Udaipur. But Jagatram's men suffered heavy casualties. Many of them were taken prisoners. They were fettered by the feet, and later on put to death. Being defeated in the battle Jagatram fled non-stop and went back to Dhaka straightway. He reported to the Nawab the sequel of the battle. The Nawab grew furious at this and ordered the army chief at once, March towards Udaipur promptly for a battle.

A division of the Nawab's army advanced by the river Gomati. Another division proceeded via Nurnagar.

The king heard this news from his emissaries. When the Nawab forces reached Udaipur the battle started. The royal army resisted in diverse ways, but to no purpose. The king fled and lived in hiding. The victorious army remained in Udaipur for quite some time. The people of Udaipur losing their independence resorted to the mountain. An attendant of the king belonging to the Bachad tribe carried to the mountain forty thousand rupees for the king in secret. The Nazir named Rajkirti went to the residence of the king along with the queen on the upper regions of the river Gomati. All the elephants including Rajmangal and whatever else



was available in the capital, were plundered (by the Nawab's forces).

After this the vokil (of the Nawab) wrote to the king. On receipt of the letter the king went to Murshidabad.

King Dharma Manikya was very intelligent. He called at Jagat Seth's house. Subsequently Jagatsath sided with the king. The king then men the Nawab and behaved as usual, like a king.

On seeing the king the Nawab said, How is it that I see no trace in you of what was reported about you?

In order to make proper identification (of the king) The Nawab said to Jagat Seth, Put him to a test and ascertain whether he is the real king.

Jagat Seth then bedecked good swords with poor decorations and bad ones with good decorations, dyed precious jewel rings with poor paints, and cheap jewellery with excellent paints; provided good horses with a bad harness that looked odd and bad horses with a good and gorgeons harness.

The Seth told the kin that the prices of those weapons, horses and Jewellery were beyond measure. The king stated the correct price of all those things. The Seth reported to the Nawab that the king had made the right evaluation. Upon this the Nawasb was confirmed that the real king was there. Then presentations such as horses elephants etc. were made to the king. The king was glad to receive the presentation. Then he took leave of the Nawab and left for his country.

Thus the king ruled for some time. He enjoyed various pleasures during his reign. He donated land to the Brahmans. He excavated ponds named Dharmanagar at different places, suches Meherkul Chattagram, Kasba and Dharmapur. He made huge gifts, such as gift of spotted cows (till dhenu), gold of equal weight to the king's (tula purusa) and vast terrace of land and such other

gifts as prescribed in the ancient texts (Sastra). The king had heard the contents of the Mahabharat and other Puranas and accordingly offered fees (Daksina) to the officiating priests.

In this way this jewel of a king (nrpa-mani) ruled for about eighteen years just like piety incarnate. Then he fell into the grip of death, an articulating the name of Durga he breathed his last and went to heaven that very moment.

King Dharma Manikya having ruled over the kingdom with Justice attained to the abode of the Lord of the universe. The king was a worshipper of the Goddess Sakti. He prayed to the Goddess, for the Goddess Sakti is the cause of Salvation.

His two sons, Gangadhar and Gadadhar performed the Sraddha ceremony according to the injunctions of the Sastras. They made Various gifts, and bestowed much wealth on the Brahmans. The deceased king was well-content at his heavenly abode. With such gifts and other sacred rites the Sraddha ceremony was over. The history of king Dharma Manikya is thus stated by the Uzir by the order of the king.

(Here ends the section of Dharma Manikya in the Raj khanda tattva)

### **The Canto on Mukunda Manikya**

#### ***(Mukunda Manikya Khanda)***

Again Ramganga Manikya asked, 'King Mukunda was the father of my grand-father. Now did he ruled and behave? How long did he reign? Please tell me all this.

The Ujir (vizier) said, when Dharma Manikya died, the kingdom was left without a rule (avajaka). The Yuvraj Candeamani, a vaisnava in character, ascended the throne with purity of mind and body. The installation ceremony was performed by Brahman priests after the Vedic rules and regulations. The band of the Dariya community indicated to the

people their saluation made to the king. Then coromation coins were released in the name of (the new king) Mukunda Manikya. The name of the chief queen Prabhavati was inscribed on the coins. The king had two queens of whom Prabhavati was superior in all respects. She was the daughter of a kinsman of the king of Jainta. She was of a religious bent.

The eldest son Panckadi was posted at Murshidabad as hostage to the Nawab. They were in all three brothers, the other two being Krisna-mani and Jaymani. The other queen Rukmini gave birth to two sons Hari and Jaymani<sup>6</sup>. The king had in all five sons by his two wives.

Prince Jaymani died in his infancy Bhadramani died some time after. He had acquired much proficiency in Persian literature. He was learned as was expected of a prince.

There was one Vrndavan Candra Gosai, a descendant of Lord Nityananda. His achievements cannot be enumerated, for he was semi-divine. He was the favourite deity (ista-deva) or preceptor of king Mukunda Manikya. The king wanted to install a deity in the name of his preceptor. Accordingly he had a metal image of the deity constructed under the directions of his preceptor and it was named Urndavan Candra after his preceptor. The ten traditional sacraments (Lasa Karma) were duly performed. A temple was constructed at Udaipur for the deity.

The great king performed various religious rites. He donated land to Brahmans at different places. He excavated a big pond (sagar) called Mukunda Sagar at the village of phagunkara in Pargana Tisina in the vicinity of Udaipur.

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6. Actually Bhadra Mani (vida RM-IV, ed. K. P. Sen, P.32 good-note-3). The reading Jaymani is dubious. The name Bhadramoni is mentioned is mentained in the next passage.

King Mukunda Maniky was a very wise man. He was highly sensitive about prestige. He had an army chief (Najir) named Gadadhar, who was a very pious man. His father was known as Rajkirti Nazir.

Now, the elephant tribute of the king payable to the Nawab, was long overdue, Panchadi Thakur had the duty of collecting the revenue. He wrote to the king as king for the elephant tribute. But good elephants were not available and it became difficult for the king to pay off the dues. The Nawab then deputed an army officer (Fauzdar) to the king. His army arrived at Udaipur to realize the elephant tribute.

Prince Jagannath Thakur was a virtuous person. His son was known as Surya Pratap Uzir. Haridhan Thakur was his son. He had two sons of great valour. The elder son was Rudramani and the younger Haridhan. Rudramani was the king's favourite and he was made a governor (suba). Rudramani, the Governor, tried again and again to catch wild elephants, but he failed to capture a good elephant.

On hearing about the arrival of the Fauzdar, Rudramani Suba wrote a letter to the king informing him to his failure to catch elephants. He also added that if the king so desired he might drive away the Fauzdra's man. The king thought; panckadi is there with the Nawab. If the Fauzdar is driven away further troubles may crop up. In view of this the Maharaja sent a letter to the Fauzdar. Looking over the letter the Fauzdar frew irote. He misinterpreted it as chicanery on the port of the king. The Fduzdar at once sent for the king. Whome he next put into prison. With him in captivity were prince Krisnamani and Gadadhar, son of Dharma Manikya.

When the Tripur army men saw the king in incarcerated, they surrounded the Fauzdar to strike him down. The king

felt greatly insulted. He took poison and died as a result of the poison. Seeing the king dead the soldiers got disheartened. They thought the prince being posted as hostage if was not advisable to wage war.

Next morning the Fauzdar let out the corpse of the king, when it was received by the people of Tripura.

When the clash was going on with the Fauzdar, the queen was absent in simail-bag (garden of silk-cotton trees) in Meharkul. Since the queen was out of station, the Minister got pensive. They then preserved the body of the king in oil.

The queen was overwhelmed with grief on hearing that the king was no more. On the seventh day she reached Udaipur. She took out the king's body from the oil pan immediately, and got ready to die with the king (on the funeral pyre).

Now, Fauz Vicar Narayan, the army General-in-chief, had the mind to make Rudramani Suba King. He thought over the matter for a while and then informed the queen of his intention. He then detained the corpse of the king thinking that the queen would otherwise go along with the king committing the country to anarchy.

Then the queen addressed the subject people thus; 'Prince Panckadi Thakur is posted as hostage. Dharma Manikya's son Gangadhar is absent in Dhaka (whom should we make king?)

General Fauz Vicar then said to the people and the prominent persons as also the army chiefs. 'Let a new king ascend the throne and order the cremation of the deceased king. Rudramani can be made a king of your dynasty. If the queen accords her approval, we will make him king.'

The people appealed to the queen again and again. The queen said, 'What do you say? This is a crucial moment. Don't make

any delay. I will follow the king. Do what you think proper afterwards.'

Upon this they gave out this as the queen's order, and set Rudramani Suba on the throne. He was entitled Jay Manikya. The band sounded by the Dariya community accorded salute to the king.

Panckadi Thakur who was staying at the court of the Nawab took leave of him and arrived in his country. Krishna Mani received a letter while on the bank of the Padma to the effect that his father had died and Jaymanikya was the new king. On receipt of this letter he retraced his steps and reached Murshidabad on the Ganga.

The late king's son panckadi deserved protracted mourning for his father and also his mother who accompanied his father (by self-immolation on the funeral pyre). Hearing the death of the king and the occasion of Rudramani he reported all this to the Nawab. Hearing all these the Nawab consoled the prince by saying, 'you are the king of that country.' Panckadi Thakur received (from the Nawab) as present a robe of black hue with excellent golden living. He then arranged for the sraddha ceremony of Mukunda Manikya and his queen, and performed the rite on the bank of the Ganga.

Krsnamani Thakur and prince Harimani duly performed the ceremony in the capital with recitation of vedic mantras and acts of various gifts to the Brahmans, the sraddha of king Mukunda Manikya was complete. King Mukunda Manikya ruled for seven years.

Queen Prabhavati had accompanied the king in death seven days after the king's demise. This is why the queen's sraddha was held seven days after the king's sraddha.

The history of Mukunda Manikya ends with this as stated by the Uzir at length.

(Here ends the narrative of king Mukunda Manikya in the Raj Khanda Tattva).

### **The Canto on Jay Manikya**

#### ***(Jay Manikya Khanda)***

Then the king (Ramganga Manikya) asked the Uzir, 'What is the history of King Jay Manikya? Panckadi Thakur was staying with the Nawab. How did he became head of the state? Please telle me in detail.'

The Uzir said, 'After Jay Manikya became the King, he drove away the Fauzdar. The name of the queen of King Jay Manikya was Yasoda. The king introduced Gaja Sikka coins in these names. He conducted the administration so that he acquired great fame among his subjects.

Panckadi Thakur living at the court of the Nawab was greatly concerned over the renown earned by the king.

The king's son-in-law, Srinam, was made suba, Uttar Simna Narayan was made Uzir, Gauri Prasad Nazir and the valiant Jay Sinha was his secretary (Karkon)<sup>7</sup>.

Thus Jay Manikya ruled over the subjects. Now, Panckadi applied (to the Nawab) for the throne. He arrived in the kingdom with a mandate (farman) giving him the right to the kingdom on condition that he would pay by instruments the arrear in elephant tribute.

He sat on the throne on an auspicious moment. He then donated land to Brahmans in his name as king. He was called Indra Manikya. His chief queen was Durga. Gaja Sikka coins were issued in the capital in the name of the king and the queen. His younger brother Krishna Mani was made Yuvaraj Gadadhar was

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7. Karkon = a high ranking executive like a secretary (vide Rajgi Tripura Sarkari Bangla, ed. D. C. Datta and S. Banerji. P.14)

given the little Bada Thakur (senior prince). Yugi-ram was made suba and Ramdhan was made Uzir. The latter was very shrewed, and was the son-in-law of Dharma Manikya. A Tripur named Badanga was made Dewan (Revenue Officer). He earned a bad name which lasts even today.

King Jay Manikya along with his ministers and other high ranking officials left for Matai south of Udaipur, and settled there. He founded a capital at Matai and ruled over the hill tracts of south Tripura. The people of South Tripura were loyal to Jay Manikya. They, along with the Bengalee people (Bengal), wished for his welfare. Indra Manikya made efforts to capture Jay Manikya together with the Bengalees of Tripura (or the Tripures and the Bengales).

Some days after Indra Manikya searched out Jay Manikya and captured him along with his ministers. He sent the king in letters to the Nawab. Jay Manikya held a discussion (with his supporters) in the sadar town (Murshidabad). One Narahari, brother of Jagatram was made yuvaraj and heir apparent. They conferred in order to get back the kingdom from Indra Manikya who was in default of the stipulated tribute. Deputies were held at Murshidabad in various ways by the supporters of both kings, and they quarreled with each other. The elephant tribute had remained unpaid. Its value in cash was being paid to Dhaka at the rate of one thousand rupees for an elephant. The stipulated tribute fell into arrear because the king was disputed. These were three kings in the same kingdom. This was the reason behind the dues.

Now, a son of Dharma Manikya named Gangadhar assumed the title Uday Manikya and became king. He assured the Nawab that the unpaid elephants would be paid off, and on this assurance the Nawab issued order (parwana). Glad at his recognition as king Udaymanikya took leave of the Nawab and came to his own



kingdom. He came to Maharkul from the capital Udaipur and held camera meetings.

King Jay Manikya came to know all this and he made a detailed statement about this to the Nawab. He said, 'If Uday Manikya is made king, then the stipulated outstanding elephant tribute will remain unpaid.'

On hearing all this, the Nawab called back Uday Manikya immediately. The king resided at Dhaka and there he breathed his last. He had an intelligent son named Madaya Thakur, who died some time after without issue.

A Magal (Mughal) named Hazi Hosan (Hossain) lived at Dhaka, and a brigand named Samser Gazi was an inhabitant of the southern district<sup>8</sup>. The Gazi was planning to occupy the Tripura state. Some how he managed to get Hazi Hosan as his patron. Samser gave a long lecture to Hazi Hosan that Indra Manikya was a defaulter in respect of tribute payable to the Nawab and that the revenue could be realized from Tripura only if the Nawab took repressive measures against the king.

Hearing this the Hazi left for Murshidabad and met the Nawab there. He reported that the revenue from king Indra Manikya was unpaid, and attempted a long, ill-motivated lecture against the king.

Hearing this report Nawab Mahahmad jang ordered the Haji to come to the capital (of Tripura). Haji Hoson and Samsar stated together taking Nawab Hosanaddi with them (as their leader). The Nawab came to Udaipur with a big army and engaged in an armed clash with Indra Manikya.

The king grew melancholy with the thought If I win the battle, no body knows what will follow. So he surrendered to the Nawab.

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8. Actually Daksin-Dik, where Samser Gazi lived

Then Nawab Hasanaddi<sup>9</sup> addressed the king and asked him to proceed to Murshidabad giving him assurance of safety.

Thus sufficiently assured by the Nawab, the King said, without delay to Krishnamani, the Yuvaraj, 'I will go the the High command (hujur). Don't take it otherwise. You are to shift the family to the eastern region (purva-kula). If you linger in the capital, you will have to face many troubles. A large number of enemies are there in the kingdom at the moment. They will get the better of you.

Yuvaraj Krishnamani then left Udaipur for the eastern region along with the entire royal family. He reached Karvang pada. There Ping Cand and Kali Ray both servants of Jay Manikya made preparations for an attack on Krisnamani and soon they encountered Krisnamani in a grim battle. Being defeated they turned their back Yuvaraj Krisnamani then left for Kailashahar. There Panekadi Sudi belonging to Devagram had a fight with Krishnamani. Being beaten he reported to Hazi Hosan that the senior Yuvaraj had occupied the Kailashahar naval base (ghat). The Yuvaraj then left for Hedamba country. There he passed a pretty long time.

King Indra Manikya while at Murshidabad took daily bath in the Ganga, and made gifts at the river ghat. King Jay Manikya, following his manoeuvres, came to Udaipur securing authority over the kingdom on conditions that, he would pay the outstanding elephant tribute of king Indra Manikya. He ruled over the kingdom and made gifts of land to the Brahmans. But the elephant tribute still remained unpaid owing to dispute among the three kings. Jay Manikya again went to the Nawab. King Indra Manikya was of a very obstinate nature. He found it bearable to

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9. Hossain Quli Khan

do anything and everything. He had some proficiency in Persian literature. The Mughals were astonished to hear his Persian speeches. When others wanted to say something in Persian, often they uttered words that meant nothing. In such cases the king pointed out the mistakes. The king also sang in a very melodious tone metaphysical songs addressed to the Guru (Murshid)), and the Mughals (Mogal) shed tears out of a spool of repture.

Indra Manikya had ruled for four years, when, all on a sudden he fell ill and died. Yuvaraj Krisnamani who was residing in the Hedamba country at the time received letters containing the news of Indra Manikya's death. Queen Durga who was devoted to her husband was without issue and this is why she herself performed Indra Manikya's sraddha ceremony in the Hedamba land.

On the death of king Indra Manikya, Jay Manikya again made a petition to become king. He received an order to this effect to his delight and he came to Udaipur in great haste together with his Ministers. In the mean time the wife of Murari Thakur had died. The wife being a blood relation of the king. It was a period of impurity (asauca). On the day when the impurity ended Jay Manikya died.

Thus time elapsed in dispute, Jay Manikya ruled for four years. He had a son named Jaymangal Thakur who performed the Sraddha rites with much fanfare and all details. Jaymangal Thakur, through a king's son. Was, as luck would have it, devoid of a son.

The quarrel between the two kings, Jay Manikya and Indra Manikya along with the career of Udai Manikya is here stated. The history of these three kings is told together in brief. If a lengthy account is attempted, this is not to the liking of the audience.

The jewel king, Nripa Mani listened to these accounts. The Uzir narrated it all after having first had knowledge of all this.

(Here ends the topic on Indra, Jay and Udai Manikya<sup>10</sup> in the Raj Khanda Tattva)

## **The Canto on Vijay Manikya II**

### **[Vijay Manikya (II) Khanda]**

The reign of Indra and Jay Manikya is over. I will now speak of King Vijay Manikya.

King Jay Manikya died and the Nawab heard the news of the king's death. There being no head of state in Tripura. Hazi Hosan, made a petition to the Nawab. He became the waddedar<sup>11</sup> for the estate of Tripura. He himself kept Bhuluya and some other areas as his estate. He established a collectorate of revenue office (tasil, tehshil) in Rosa-nabad for the purpose. He conducted the revenue administration for the people of the kingdom.

Jay Manikya's brother named Haridhan made an alliance with Hazi Hosan. Haridhan was made king of Tripura while the Hazi continued to be the collector in the estate of Tripura. He (Hazi) said to the Nawab. The king (Haridhan) will capture elephants and present to your excellency (hujur). He will get annually of twelve thousand rupees as his salary. The zemindari of the state will be under our settlement department. The king will have no right of possession in the territory. He will remain king of Tripura only for the purpose of catching elephants. So said Hazi to the Nawab.

Hearing all this the Nawab issued necessary permission. Haridhan obtained a mandate (parwana) to become king. He came to be known as Vijay Manikya. He had the duty of supplying elephants to his boss (hujur) in exchange for a monthly allowance.

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10. An unimportant figure who assumed this name during this period. He was a son of Dharma Manikya-II and his original name was Gangadhar (supra vide, P-238).

11. Settlement Officer

With the parwana of Mahahmadjang in his pocket. Haridhan Thakur arrived from Dhaka, and ascended the throne assuming the title of Vijay Manikya. His queen was known as Sunanda.

In his endeavour to capture elephants with the help of the Tripura people such people were not available for the purpose. So what could he do? He performed the annual worship of Ganga in the month of Magh, but still he failed to collect elephants and supply to the Nawab. The king pondered in his mind – what will be the way out? The Goddess Tripura Sundari did not come to his succour. For six months he was at Udaypur after his accession as king. They<sup>12</sup> issued reminders for the elephants due to the High Command (hujur).

In the circumstances, Samser Gazi a sworn enemy, made a very insidious statement to Hazi Hossan, I will catch elephants for you without any monthly allowance. I will pay the revenue to Roshanabad as per the rent-roll (tahut).’ As soon as the Nawab heard these reports, Vijay Manikya was summoned to Dhaka.

Then the Prince came to Rihang Pada leaving his family in the eastern region (purva-kul). Hearing this news from messengers samser encountered the Yuvaraj with the help of brigades. He engaged in the skirmish then at Rihang-pada. Yuvaraj Krisnamani then went to Purvakul.

The Gazi wanted to catch elephants with the help of the Tripura people. But in the absence of a King the Tripuris and other tribals did not meet him (for the purpose).

In order to get the co-operation of the Tripura people, he planned to make Dharma Manikya’s grandson<sup>13</sup> king Vanamali Thakur was at Udaipur at the time. The Gazi brought him to make

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12. Officials of the Nawab

13. Vanamali Thakur

him king. He seated him on the throne at Rihangpada and gave him the name Laksman Manikya. After giving him the title 'King', the Gazi circulated the news among the people. Yet the Tripura people did not come to him. Seeing that the Tripuras were not coming up, Samser started his campaign for catching elephants with Bengalee man-power. He sent the elephants that they could to hid master (Nawab). Hazi Hosan sided with the Gazi and justified his action before the Nawab.

The Gazi acquired the right of collecting the revenue of the kingdom from the Hazi. He paid revenue according to the rent-role of the boss (hujur).

Yuvaraj Krsnamani heard in purva-kul that samser had made a king at Rihang Pada at that time. Then the Yuvaraj wrote letters to Govardhan, Vanamali and other chiefs to this effect.

Drive away all the forces of the Gazi stationed at Rihang Pada by means of armed clashes. On receipt of these letters all the Tripura, ranks got ready for a battle. Then a battle with samser took place and the prince's army, utterly defeated, fled in hot haste.

King Laksman Manikya left Rihang for Svarnagram, where he stayed for some time.

In this way the brigand (Gazi) conducted the administration of the state. The people found it difficult to live in the state.

Vijay Manikya died at Dhaka. Prince Ramcandra performed all his funeral rites. All his family members and other dependent lived at Dhaka and there were none of royal blood in the Capital<sup>14</sup>.

In this way, the Gazi ruled over the kingdom for twelve years. Mamud-gang heard about the wickedness of Samser. What is

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14. Udaipur

destined by providence can not be made otherwise by any means. The Gazi was apprehended, taken to Murshidabad and produced before the Nawab immediately. He was incarcerated as a prisoner in fetters and guarded carefully in view of his wicked character. At last he was blown away with a cannon shot before the very eyes of all people.

Here ends the topic on the two kings Vijay and Laksman Manikya, as well as samser. Since the days when the Hazi (Gazi?) occupied the kingdom, the elephant tribute was abolished and tribute in ruppes (taka) was introduced. In those days there was no king in the Capital.

This is stated by Jaydev Uzir in presence of the king.

(Here ends the speech on Vijay and Laksman Manikya in the Raj Khanda Tattva)

### **The Canto on Krisna Manikya**

*(Krisna Manikya Khanda)*

The Vizier said, 'After Vijay Manikya, Krisna Manikya became the Maharaja. His achievements have already been recounted by the high priest (Chantai) Jayanta at the behest of King Rajdhar Manikya. At that very time Ramganga visited Tripura, wrote down at great length his work entitled Krisna Mala<sup>15</sup>.

The Krisna Mala is a work which formed part of the Rajmala. But owing to its great length people hesitated to listen to it. Consequently it remained a separate work. It records the event of Krisna Manikya's life in great detail.

Here I will narrate in brief how he acquired the kingdom. Other detailed about his reign are to be noted in the sreni (mala) and the Krisna mala.

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15. The name Krisna Mala is an analogical formation on the basis of Raja Mala for mala (gerland) has no meaning in Krisna Mala.

The Yavaraj (Krishna Mani) divested of his kingdom, was living in Purvakul. He was perturbed in mind like Ramacandra devoid of Sita. Living in the Hedamda country he constantly thought of regaining the ancestral kingdom that he had lost. The Hedamba king was named Ramcandra. He gave his sister in marriage to that king. It was a piece of exceedingly good luck for him.

Now, a son was born to Harimani Thakur. He was named Kantha Mani.

In course of time the Yuvaraj picked a quarrel with the Hedamba king. He realized that it was due to his evil days. So he left Hedamba and repaired to Purvakul. There he had to fight a protracted battle with the Khuchang Kukis. He fell into a swoon on being hit with a poisoned arrow (in the battle), but survived on the score of his virtuous deeds. He passed some days in the village called Hailakandi. There he came to have a dispute with the Hedamba king. When he came over to the eastern bank of the Catheng river, the king made preparation for a fight with Hedamba<sup>16</sup> and the Khucungs. Govardhan Kabra went to belabor the khucungs and won a decisive victory.

From there the Yuvaraj, along with his brother Harimani, shifted to Carai-badi on the bank of the river Manu, where there was an earlier Capital belonging to Rajdhar Manikya. This is why there is a river named Rajdhar (Chada) in the locality. The hill there is called Rajdhar Munda. The bill and the river are called Rajdhar. Your father was born there. As such he was named Rajdhar Thakur.

The Yuvaraj encamped there and after much deliberations sent an army promptly to fight the Hedamba king. Balabhadra

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16. Or Hedmba made preparations for fighting with the Khucungs (Hedamba Khucung yuddher udyog Karen.)



Narayan Thakur went with it. The Hedamba fled from the battle and left his kingdom.

The Yuvaraj wrote to Balad Bhadra to return with the army, but they did not because of greed for the Hedamba kingdom. What is destined by providence cannot be prevented. The Hedamba king destroyed the entire army by means of treachery.

The fortunate Haridhan went to the Nawab at Mushidabad for a letter of authority (Saned). After that the Yuvaraj came to a place called Bat-tali. Then the Uzir, Nazir and the Tripur people met him. The Yuvaraj dreamt a good dream there. In the dream goddess Kali assumed the mother form and said to him, 'Prepare for accession quickly. Occupy the kingdom by fighting. All necessary things will be done.

Then he came from that place to Mantala. Where all the leading people of the kingdom met him.

In the Tripur era 1169 a sanad as well as some presents from the Nawab reached there.

The Vizier said, 'Another story occurs to me. It is not proper not to mention it in this connection. The Yuvaraj then deputed for the collection of reverence, all of us including Govardhan Kabra, Abhimanyu, the Nazir, Lucidarpa Narayan, Uttar Singha, the Uzir, Achumani Suba, Cudamani Karkon, Bhadramani Dewan, Ranamardan, Mani-candra Nazir, Lal Thakur Khosal, Vanamalikarkon of great valour, Mayaram chadiyal, moving with heroism. Gopal Sinha Hazari of quick steps in battle, Kesari Sinha Jamadar of lion like prowess, all of whom take the offensive in a battle. Haranath Hazari and Haridhan Laskar.

There was one Abdul Razak who ruled over the regions Meharkul etc. He fought many battle with Lucidarpa. Later on

Abdul vacated Kumilla (Comilla) and went away. That Pargana was annexed as a Zemindari Estate. The Yuvaraj, then came to Kasba.

All the chief ministers of Tripura, one by one, conducted the administration of the pargana.

When the system of administration was like this, the Yuvaraj ascended the throne at Kasba, on the tenth lunar day (dasami) during the Durga puja festival in the month of Asvin in 1170 Tripura era. He was known as King Krisna Manikya from that time. The king was a worshipper of Krisna. The King was Krisna Manikya and his queen was Jahnavi, wrongly written for Jahnavi. Sikka coins were circulated in the name of the king and the queen on that occasion.

Harimani Thakur was the younger brother of the king. He made him Yuvaraj in his kingdom. Gadadhar was Bada Thakur<sup>17</sup>. He had two sons, Vanamali and Virmani, who were of excellent character. Siva Bhakti Narayan, the Head priest (pradhan Chantai), was a learned and wise man, and performed the daily worship duly.

The king made virmani the Bada Thakur (senior prince). He appointed officials and Ministers for the administration of the state.

Then Mir Aziz came to Kumilla with an army. That fellow began fighting with us. The battle lasted for a long time, and his forces fell fighting. His son Mir Ichab was killed. He then left the battle field and fled away.

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17. The senior Prince. The term is used in some areas in the sense of 'bhasur' (husbands elder brother)

After that came Dewan Ram Sankar from Catigram with a big army. He reached Nurnagar desiring another tussle. In the battle with him, the Maharaja was defeated and then he retreated to Bhadughar. After a time the army (of Ramsankar) went back and the Maharaj came to Kasba very soon.

Then one Mr. Marriot came and the Yuvaraj went to Kumilla (Comilla) with him. The Queen did not accompany the Yuvaraj at the time. But she soon arrived on an auspicious moment from the river Manu<sup>18</sup>. When it was 1170 Tripura era, the king made his capital at Agartala soon after the (widowed) queen of Indra Manikya died. The Maharaja himself performed her sraddha rites.

Mr. Harveles (Harry Varlest) came to Nurnagar from catigram with a huge army. He stated immediately to invode the kingdom of Burma by the route to Manipur through kachead (Cachar) and other kingdoms Lucidarpa Narayan along with me went ahead up to kachad in that expedition. But the entire army returned from kachad. For one Vrandavan plundered the factories and other establishments of the English. The army moved by boat-way via Nurnagar and drove away Vrndavan, the Dewan, from Dhaka.

The king dug two big ponds (dighi) at Kalikaganj. The king and the queen dedicated the ponds to their favourite deity. In the year 1175 and the month of Phalgun the Maharaj celebrated the foundation (pratistha) ceremony. The educated Brahmans received the prescribed gifts. The distressed and the beggars also received such wealth as was proper in other case.

Afterwards another many named Marahmat Ali came with about a thousand troops to fight with us. In an encounter with us, our troops were beaten. Virmani, Bhadramani and Hadidhan

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18. from a residence in the Manu Valley.

were there in the battle. The three were taken prisoners, and led to Murshudabad with great care.

Then Mr. Mayur (Mayer) arrived in our state and soon after Achumani Suba was taken to Dhaka.

King Balaram once had a fight with us, but his army was routed in the battle and it fled. I was then presented with three flower garlands on account of my Uzirship. Virmani Naib also was made an Uzir, Hiramani, son of Cudamani was made Karokan (scribe). Muksam lal and Ram kesav were made Naibs. Padmanabha and pancanan were made Dewans. Suramani Dewan was made the private secretary (of the king).

On hearing that another army of the Nawab was advancing, the Maharaja left for Murshidabad. The king went to Kalikata (Calcutta) in the month of Pous in 1176 (Tripura era) with a desire for victory at heart. From Kalikata he picked up Mr. Hadbilsi (Harry varlest) and both went to Murshidabad joyfully. The king met the Nawab and again received an order recognizing him as king. Then he had Birmani his sister's son, Haridhan Laskar and Bhadramani released from prison, and took them with him. Achumani suba was under detention at Dhaka. The king went to Dhaka and managed to release him. From Dhaka he went to Atiga by the way of Laksmipura. There he met Mr. Candil (Sandel). The king returned to the kingdom in the month of Kartik in the year 1177 with due pomp.

The king constructed at a palace at Jagannathpur and dug a pond near by. The king and the queen lived in that palace.

There the great festival (mahotsava) called cauddamadal (fourteen drums) was held. The Gosia's, Mahants and many other arties troopes participated in it. The great festival of fourteen drums and other instruments continued day in day out.

Brahmans like Ganapati Bhattacarjya, Dharma Rattan, Kalacand, Dharanidhar and pancanan were the king's courtiers. They made discursions of religious texts their entertainment.

Then Yuvaraj Harimani died. His wife Rani Ratnamala Devi accompanied him by self-immolation on the pyre. The queen named Bhagyavati, so far as I know, died before that. She was the mother of Rajdhar Manikya (II).

(The king) dug two big ponds at Kalikaganj, and constructed a shrine of five jewels (pancaratna) on a bank.

In the year 1178 Maharani Jahnavi performed the foundation ceremony. Two images of Radha and Madhava were carefully fashioned and installed in the pancaratna temple after it was built.

He constructed a seventeen jewel shrine at Jagannathpur and installed the great Lord Jagannath in it.

He also performed Tula purusa and pancagni rites with sixteen silver utensils. The king and the queen sat on the balance (tula) facing (puras) bord Dharma.<sup>19</sup> Then utensils of silver and hard cash were given to Brahmans of Navadwip, who were invited to the ceremony, according to their status. The uninvited poor people (digri) and beggars, who attended the ceremony at the time also received some welth and departed satisfies.

In the year 1188 the king, who was a veritable son of Dharma, established (the shrine).

Mahaprabhu (the great Lord) Guruprasad who was an incarnation of Siva (Bhava) was the belonged deity or preceptor (ista deva) of king Krasna Manikya. Ananda Candra Goswami. Vaisnavite in character, was the beloved deity or preceptor of Yuvaraj Harimani. Meharkul was as village of Mithipur. The

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19. Or like Dharma personified. In that case the word puras should be real as pursa

Maharaja donated that place in propitiation of his beloved preceptor. He also donated a plot of land on the bank of a pond at Kalikaganj for the service of Radha madhava.

When the image of Jagannath, the great Lord was founded at Jagannathpur the king donated land there.

By deeds of gift, and with full cognienuce he donated land to the deity, the Brahmans, and others, out of his royal estate (zemindari).

Then one Mr. Kimil (Cambel?) came. Two persons made an arrangement of appointment with the king. Later on Mr. Leeke arrived with an assessment of revenue (tahut). He pressed for revenue from the state separately. In order to make an arrangement with the state in Calcutta<sup>20</sup> he deputed to Calcutta (Kalikata) Ramkesav and padmanabha accompanied by some clerks. Later on Manikya Candra Thakur also was deputed there. After him went Rajdhar Thakur.

Mr. Leeke gave the Nawb insidious suggestions, there being one in favour of the king by the side of the Nawab.

Then Mr. Sur (shore), a superior officer (bada sahib), came to Dhaka, Rajdhar Thakur accompanied him at the time. Then the king met Mr. Shore at Dhaka in order to make an assessment of revenue of the state. But it was not done there. At that time Mr. Leeka was with Mr. Shore at Dhaka. This is why no settlement was made about the state.

As soon as the king came back from Dhaka, he was attacked with strong rheumatism (Stabdha Vayu).

(In Tripadi metre)

The king grew old was ailing day and night. He passed his days in uttering the name of Krisna. He always listened to the

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20. Mr. Leeke or the king? = paralyses

Mahabharata and other puranas read out to him. The reader was a Brahman named Hari Narayan. In this way some days passed, and the last moment came. It was 1193 T.E. (Tripura era) when King Krisna Manikya, concentrating his mind on Krisna and articulating Krisna passed away. Departing from his corporeal body, the Lord of the people attained to the region of heaven. All people started singing together the name of Lord Hari. The devoted Maharani Jahnavi, who performed virtuous deeds everyday, wept in her bereavement of the king. She made due arrangements and collected all the requisite materials for the sraddha ceremony at once after these were duly prepared. She made various gifts, *vrsotsarga* etc. Which were proper for leading the king to heaven. The gifts were awarded to the Brahmans. Brahman *coupiers*<sup>21</sup> made over the gifts books on sraddha rules (*vidhi*), horses, boats and other things to the recipient Brahmans.

All the Brahmans present received gifts on the occasion. They were also given honorarium (*daksina*) according as they deserved. Money and other valuables were distributed among all the distressed people and beggars present for the pleasure of the (departed) king.

The king was virtuous. He acquired fame by his activities. Now Queen Jahnavi<sup>22</sup> performed his sraddha ceremony.

(In pada or payar matre)

(pada-bandha)

Krisna Manikya's demise took place in the month of Asadha. He ruled for twenty three years and that according to rules and

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21. For a gift to a brahmana is to be made through a brahmana according to usage.

22. is a wrong reading.

regulations. An account of the reign of king Krishna Manikya is here briefly stated, and it comes to an end here.

(Here ends the history of the regime of king Krisna Manikya as in the Raj Khanda Tattva)

(Here ends also the fourth Khanda containing the accounts given by Durgamani Uzir in response to the queries made by king Ram Ganga Manikya).



## Appendix

### Chronology of Tripura dynasty of Rajmala, Vol. II

(according to K. P. Sen)\*

<b>Name of Kings</b>	<b>Saka era</b>	<b>Tripura era</b>	<b>Christian era</b>
1. Dharma Manikya	1353-84	841-72	1431-62
2. Pratap Manikya	1385	873	1463
3. Dhanya Manikya	1385-1437	873-925	1463-1515
4. Dhvja Manikya	1438-243	926-31	1516-21

Dhvja Manikya is not mentioned in the Rajamala and srenimala, but mentioned in the Tripura Vamsavali of Dvija Vangocandra.

5. Deva Manikya	1444-49	931-37	1522-27
6. Indra Manikya	1449-50	937-38	1527-28
7. Vijay Manikya	1450-92	938-80	1528-70
8. Ananta Manikya	1492-94	980-82	1570-72
9. Uday Manikya	1494-98	982-86	1572-76
10. Jay Manikya	1498-99	986-87	1576-77

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\*Vide RH-II P.184 (edited by K. P. Sen, Agartala 1337 T.E.=1928 A. D.)  
The chronology is disputed by modern scholars who propose other dates on the basis of new data. Vide Tripura District gazetteers 1975. J. Gan Chaudhuri, Tripura the land and its People, Rajmala (K. C. Singh) edited by Mahadev Chakraborty and Ratna Das; etc.

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ISBN 978-93-86707-48-2

Price : Rs. 200/-